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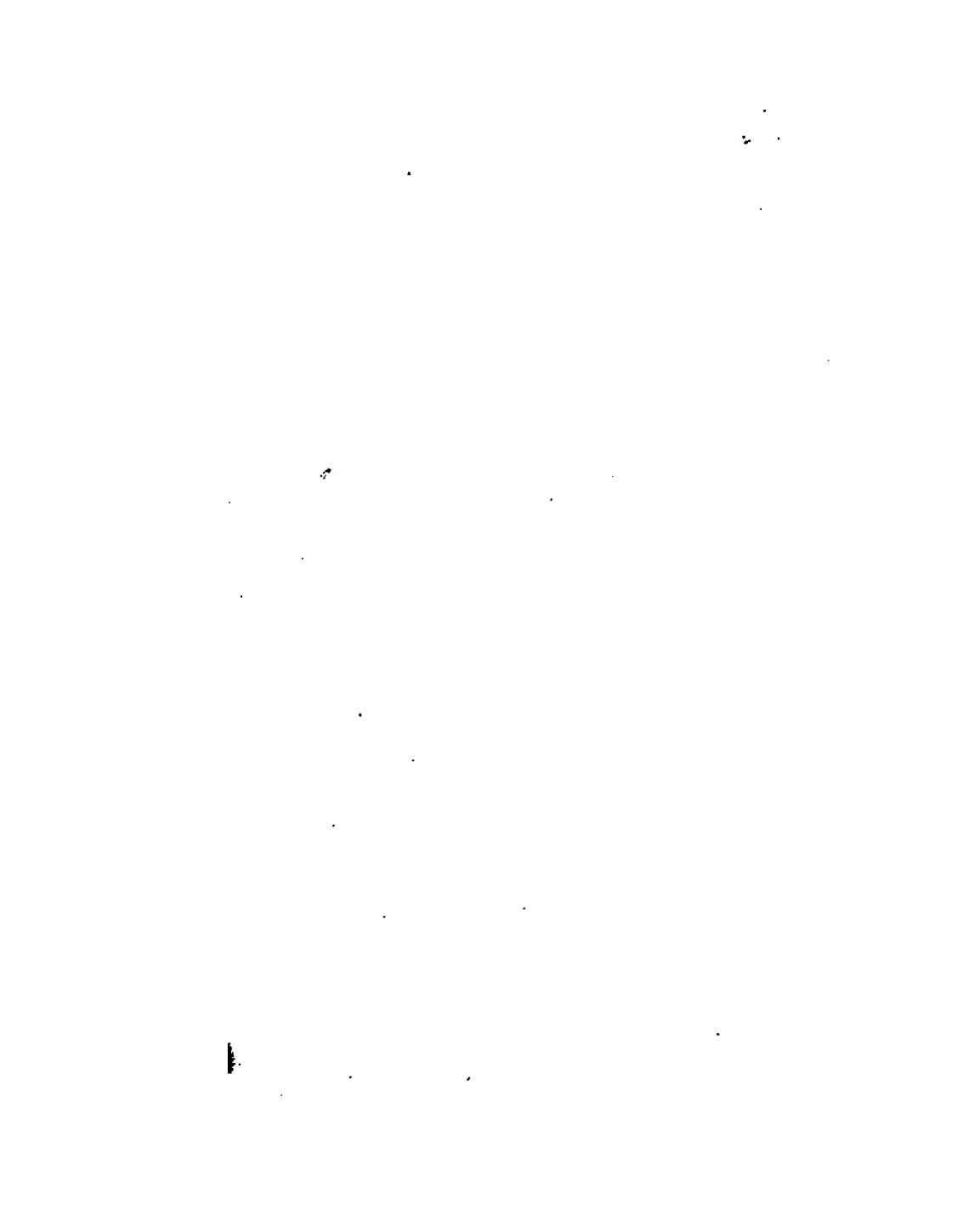
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# RUDIMENTS OF THEOLOGY

A

FIRST BOOK FOR STUDENTS

BY

JOHN PILKINGTON NORRIS, B.D.

CANON OF BRISTOL, AND  
EXAMINING CHAPLAIN TO THE BISHOP OF MANCHESTER



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## P R E F A C E.

IN the following pages I have endeavoured to meet a request often made to me by Candidates for Ordination, that I would put into their hands a compendious manual that might serve as a *first book* in Theology.

In the First Part, the fundamental doctrines of the Creed are considered—the doctrine of God, of God the Son, of His Atonement, of God the Holy Ghost, of His sanctifying work by means of the Church and her Sacraments ; and, relying mainly on the help I have myself derived from Hooker, Bull, Pearson, and (most of all) Waterland, I have tried to put the reader's thoughts into orderly shape on each of these subjects.

In the Second Part, by way of illustrating what may be called *the method of theological induction*, the doctrine of the Atonement is selected, and the Student is invited to make a rapid survey of Holy Scripture, with a view to gathering there-

from what seems to be revealed to us respecting that mystery.

In the Third Part, or Appendix, will be found a kind of *stromata* or *panarium* from my own patristic reading, intended chiefly to excite the Student's desire to learn more for himself of what the early Fathers thought and wrote in days when the Church's Theologians had to hold their own against an adverse world.

I shall be very thankful if some who read these pages find them helpful towards thinking out their own thoughts into clearness, and defining to themselves the common theological terms which they are daily using.

COLLEGE GREEN, BRISTOL,

*Advent 1875.*

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PART I.

*FUNDAMENTAL DOCTRINES.*

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CHAPTER I.

*The Doctrine of God's Existence.*

THE time is coming, if it have not already come, when the truths of Christianity will no longer be taken for granted ; when even the most elementary doctrines of religion—the doctrine of a personal Creator, for instance—will be considered an open question. It has been so before, and it will be so again, perhaps in our own generation, only with this difference—that whereas in the last century the doubters were for the most part scoffers, whose bad lives deprived them of any right to be heard in a matter so sacred,<sup>1</sup> now in our century it is not so ; earnest seekers after truth, whose lives are as strictly moral as our own, are putting the question to us in all seriousness, Is it possible for man to have any knowledge of God ? It is the old question put to Job, three thousand years ago or more, by Zophar the Naamathite, “Canst thou by searching find out God ?” And it is the question put to the Christian by the Positivist and by the Materialist in our own day ; and it behoves us to

<sup>1</sup> See the Preface to *Butler's Analogy*.

have an answer, for not only our Christianity, but even our faith in God's existence is on its trial.

"Why," then, "do I believe in God?" Some possibly might answer, if they spoke the real truth, "Because all about me do. I have never considered the question for myself. I have adopted the opinion and belief of those among whom I live." Clearly this is a weak and indolent belief, that will stand just so long as it is propped up on all sides by the belief of others. But if such a believer found himself among unbelievers, his faith would probably fail.

Why, then, do I believe in God? Another answers: "It is the first Article of our Creed, and our Creed is taken directly from the Bible, and the Bible must be true because it is God's word. The best men have believed this, and therefore I believe it."

This is a far worthier answer; it is the answer of one of docile mind, who mistrusts his own judgment, and wishes to lean on authority, and wisely chooses the best authority, the authority of the church in which he has been nurtured.

And yet clearly this answer will not suffice for those who have to do with the heathen on our frontiers, nor will it suffice in controversy with the sceptic at home. And if the time is coming when all Christians will have to hold their own in general society, it is wholesome to consider well the foundations of our faith, and prepare ourselves prayerfully to give an answer to any who may ask us for a reason of the hope that is in us.

Now the question before us, "What grounds have we for believing in the existence of God?" goes to the

very root of all religion. If it be impossible for man to have any knowledge of God, then all religion is an imaginary thing—beautiful it may be and refining as poetry is; but of no further value, and of no obligation whatever. This is what the modern unbeliever says: "In the child, and in the childlike ages of the world, knowledge was very limited, and all the vacant spaces in the realm of thought were filled up by the imagination. Man's knowledge of *natural* causes was then so small that he was continually having recourse to what he called *supernatural* causes to explain the things about him,—such as magic, demonology, sorcery, and the like. It was in those early days that Religion won her empire over the minds of men. But now, in the maturity of the human intellect, science or knowledge of Nature is continually extending her frontiers, and thus the supernatural is being slowly but surely eliminated from the realm of thought; the *natural* pushing out the *supernatural*; science ever growing, and leaving less and less room for imagination; and thus religion coming to be put away with other childish things."

The modern materialist says further:—"Science, that is, true knowledge, can only deal with *facts*, and what may be proved by careful induction from those facts. If there be a God,—and I do not deny that there may be,—but if there be, it is all one to me as if there were not, inasmuch as I have no means of knowing anything about Him. Science rests on facts, religion on imagination; therefore I prefer science. And science knows nothing, can know nothing, of God."

I do not think this is an unfair statement of the views of the modern unbeliever. What have we to say in answer?

It might perhaps be thought enough to urge in reply the powerful argument of Butler, that by the sceptic's own showing *there may be a God*, though he knows Him not; and if this be so, what a tremendous risk he is incurring in thus acting as if there were no God! Would it not be infinitely safer to act on the supposition that there is a God? For if the supposition prove wrong, he would have lost nothing; if it prove true, he would have gained everything.

But this argument suited Butler's day better than our day; for in our day the sceptic might perhaps reply that he was living as conscientiously as Bishop Butler, and had nothing to fear from either issue. What, then, have we to reply to him? He says, "No knowledge is worthy of the name of knowledge, unless it be scientific." These terms need definition, but we can afford to grant the assertion, and we claim for our theology that it *is* scientific. Theology used to be called the Mother of Sciences; and though its study has been sadly and shamefully neglected of late years compared with that of other sciences, yet a science it is, and, please God, will one day be recognised once more as the noblest of sciences.

"Nay, but" (he says) "science in the scholastic sense of the term—a mere spinning out of ideas by the help of the syllogism—is an exploded thing. *Inductive Science* is what we now mean by science—science resting on well-ascertained facts."

This, too, we grant, and we claim for our theology that it rest on a basis of well-ascertained *facts*. "But your so-called facts," he still urges, "are supernatural. And the presumption against any fact that claims to be supernatural is overwhelming, outweighing any amount of evidence in its favour,—for this simple reason, that man has no faculties wherewith to apprehend the supernatural. If there be a God, He is utterly out of reach of man's faculties."

This again we partly grant. We grant that man has no faculties wherewith to reach God. But though man cannot reach God, yet God, as the sceptic must allow, if there be a God, can reach man. And further, if there be a God, it is very highly probable that He should in some way reveal Himself to man.

That God should create such a being as man, and yet leave him in absolute ignorance of Himself, is a thing in the highest degree improbable. The presumption is, on such a hypothesis, greatly in favour of a *Revelation*. And a revelation—that is, a communication between God and man—whenever it occur, must, from the necessity of the case, involve supernatural facts. And that such supernatural facts should make a profound impression on the generation of men that witness them, and should be carefully recorded, is precisely what we should expect. It only remains for future generations to verify these facts as in any other science.

For these simple reasons surely the unbeliever has no right whatever to say there is an overwhelming presumption against the facts of our religion being true.

On the hypothesis of God's existence, the presumption is in favour of some such facts having really occurred in the world's history.

And there is a further probability. If this world be a kind of school (as it is allowed by all to be) in which man is being educated to rise as much as possible above his lower animal nature, and trust more and more for his happiness to the exercise and effort of his higher, nobler nature; and if man is noblest when he is least governed by motives of sense and most governed by motives of faith, faith in the unseen—forming a long hope, and working steadily towards this hope—then it is probable that these revelations will be few and far between; and probable, moreover, that as the intervals protract themselves, many, yielding to the lower nature, will fall away and lose heart, until, in God's good time, there burst upon the world another revelation. Such a time, such a long interval, are we passing through; it seems long since the fathers of our religion fell asleep, and all things continue as they were, and the tension of faith is becoming too great for many, and even the faithful are fain to cry, "O that Thou wouldest rend the heavens and come down!"

But the word standeth sure, "He that endureth to the end shall be saved." "In your patience possess ye your souls." One of these days the whole world will be startled into faith; as in the days of Noah, as in the days of the Apostles, as in lesser degree in the sixteenth century, when the revived study of St. Paul's Epistles stirred Christendom into new life, so it will be again;

there will be another revival, another age of martyrdoms, it may be ; another universal cry, " Men and brethren, what must we do to be saved ? " And then the end will come, and every eye shall see Him !

But in the meantime, in this quiet time, in this trying time of waiting, let us hold fast our confidence, let us see well to the foundations of our faith, that we may be able to give a reason for the hope that is in us.

It behoves us all, for our own sake, as well as for the sake of others whom we may be able to influence, to understand clearly that the fundamental doctrines of our religion are in the true sense of the term scientific, that they rest on facts, and are such as a reasonable man may apprehend, and with all his mind and strength embrace and believe.

We will commence with the first article of our Creed, the doctrine of a personal Creator.

" I BELIEVE IN ONE GOD."

Is it possible for man, unaided by Revelation, to attain to a true belief in God ? St. Paul answers this question, in three passages, affirmatively.

At Lystra he found himself addressing a crowd of uneducated heathens :

He told them that even among them God had not left Himself without witness.

At Athens he was confronted by a group of heathen philosophers ; he appealed to their own heathen literature as confessing that man is responsible for knowing God, for man is God's offspring.

In the first chapter of his Epistle to the Romans he declares yet more distinctly that the heathen are accountable for a knowledge of God, and guilty if they fail to know Him and worship Him.

Evidently, then, we have the authority of Holy Scripture for inquiring what evidence philosophy or science furnishes of God's existence. It is an inquiry which in all ages has engaged the attention of wise and good men ; and though we who have the clear light of revelation are (so to speak) independent of the result, yet time is well spent in the investigation of other evidence.

There are three distinct lines of argument by which men have sought to prove the existence of one supreme God.

First, there is the argument from first principles, *i.e.* from the reason of the thing, commonly called the *à priori* argument.

Secondly, there is the argument of natural theology, an induction from what we observe in nature, called the *à posteriori* argument ; and

Thirdly, there is the argument which is drawn from conscience and man's universal sense of responsibility, called for shortness' sake the *moral* argument.

Perhaps the most popular way of putting it would be to say, God's existence has been proved (1) from reasoning ; (2) from nature ; (3) from conscience.

It may be interesting to describe, as briefly and clearly as may be, these three kinds of proof.

And first, the proof drawn from reasoning, what is called the *à priori* argument.

It was never better stated than by Anselm in the twelfth century, and yet it may be doubted whether any of his readers have ever felt that his brilliant argument would be convincing if it stood alone.

He reasoned thus: "I have in my mind the idea of the most perfect being conceivable. The most perfect being conceivable must have the attribute of *necessary existence*. One whose existence was *contingent* would not be the most perfect conceivable. Necessary existence implies actual existence. An absolutely perfect Being therefore actually exists, and He is God." <sup>1</sup>

And thus with characteristic fervour he concludes:—"He, therefore, who understands this, understands that God cannot be conceived of as non-existent. Thanks be to Thee, O Lord, thanks be to Thee, that what I at first believed through Thine own endowment, I now understand through Thine illumination, so that even if I were *unwilling* to believe that Thou art, I *cannot* remain ignorant of Thy existence."

This mode of reasoning was suited to the habits of thought in the Middle Ages. But it could never be made intelligible to simple folk, and is of doubtful value at all times.

It was not the witness appealed to by St. Paul at Lystra, at Athens, at Rome. It is deeply interesting and reassuring that he, the inspired Apostle, appealed to that other argument, which modern science is continually strengthening—the argument drawn from the order, harmony, and evident design pervading the whole uni-

<sup>1</sup> See the extract in the Appendix.

verse of Nature. "Because that which may be known of God is manifest to them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." (Rom. i. 20.)

How modern science has been working out this thesis!

Think for one moment of the proof of design—the proof (that is) of a *personal* Creator—that may be found in the *correspondencies* of Nature. The correspondency, for instance, between plants and animals—plants by their curious chemistry preparing precisely that kind of food which the digestive organs of the animal can assimilate.

So that the holy Psalmist (I quote an old writer<sup>1</sup>), considering this preparation of food for the beasts of the field, and taking upon him to be as it were their chaplain, had reason to say this grace for them: "The eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand, and fillest all things living with plenteousness."

Or consider, again, the correspondency between our organs of sense and all that meets them in the outside world: the retina of my eye made sensitive to that ray of light which is made to vibrate from the sun; my ear so curiously fitted to receive the pulsations of sound; my organs of smell so manifestly adjusted by one and the same Creator to the pleasant fragrantcy of the fine

<sup>1</sup> Barrow.

pollen that floats into the air from a thousand herbs and flowers. Whence such admirable congruity between me and the world around me, unless a *designing* mind made both ?

But there is one correspondency between man and nature so pre-eminently striking that it is marvellous it has not found more frequent mention in Natural Theology.

The Bible tells us that God made man in His own image ; science gives us a proof of it, showing that in very truth the ideas of man's mind are akin to the ideas of the Divine mind.

The proof is capable of very simple statement.<sup>1</sup>

We all know that the science of geometry was worked out in ancient times from a few very simple principles which man found in his own mind. It was worked out by Euclid and Archimedes by pure reasoning, out of their own minds. Ages afterwards the telescope was discovered, and the courses of the planets and comets were ascertained ; and the Galileos and Newtons beheld with reverent wonder that these heavenly bodies, in all their mazy revolutions, do obey those very laws of geometry, which the mathematician, hundreds of years before, had evolved out of the necessary conditions of thought involved in the constitution of his own mind.

How was this correspondency to be accounted for ? those curves traced on the sand of his study floor by an Archimedes found to be the very curves swept out in the heavenly spaces by the mighty comets ? I say how

<sup>1</sup> I owe what follows to Whewell's *Philosophy of Discovery*.

and why was this? How was it that man found his thoughts thus verified in God's universe?

One only explanation is there: that God had the same thoughts, and chose to exemplify them in that universe; the ideas of the Divine mind and the ideas of the human mind thus wonderfully corresponding! Man made in the image of his God. There is no other explanation.

But we must hasten on to the third line of argument for God's existence, the *moral* proof. What do we mean by conscience? Is it enough to say that it is a moral sense within us? Certainly not. A moral sense might distinguish between right and wrong, but it would not impel us to the right, and deter us from the wrong, as conscience does. There is in conscience a sense of responsibility, of accountableness, and that too when we are most *alone*. But mark what this inevitably carries with it: responsibility, accountableness, *to whom?* To *some one* clearly, else the word responsibility has no meaning.

Surely they are not wrong who explain conscience in the words of Tertullian, *a mind naturally conscious of God*. That, depend upon it, is the real meaning of that mysterious sense within us which we call our conscience, implanted within us by Him in whose image we are made. If this proof that we are created by a personal Creator be strong, as I think it is, when resting simply on the consciousness of each, how much stronger does it become when we observe the universality of this conscience! More or less it is found in all men, and not only so, but it is found to lead all men to the same conclusions in

the main about right and wrong. • How is this? There can be but one answer, that this conscience is a reflex, however faint, of the Divine mind of Him in whose image we are formed.

But these three proofs on which we have been dwelling—the proof from the reason of the thing, the proof from nature, the proof from conscience—are all of the nature of an argument; and what is argumentative cannot be within reach of all. If such arguments were the only ways of attaining to the knowledge of God, then simple minds could not know Him, which God forbid, for the simplest often know God most truly. There must be yet another kind of knowledge of God of easier apprehension. What is it? Is it the knowledge of God that we derive from the Bible? True, we have not yet spoken of that; we purposely postpone that till we come to meditate on Him, the only-begotten Son, who hath declared to us the Father.

But I mean not *that* kind of knowledge now. Nor is it God's written Word that we most of all depend on for our faith in God. For if it were so, then the best-read Bible-student would know God best. And it is not so. Many a poor unlettered woman who has spent months or years in a darkened sick chamber, unable to read a single page of her Bible, may have a knowledge of God firmer, deeper, truer, than the greatest of theologians. There must then be some more excellent way of knowing God that we have not yet mentioned. What is it?

There are two kinds of knowledge of a person. When we speak of having knowledge of a person, we may either mean that we know all about him, or we may mean that we know the person himself. Mark the difference. You may know very little indeed about even your own father ; perhaps you know nothing of his birth, or parentage, or early education, or other surroundings, but you know him, you know the look of his eye, the sound of his voice ; you know him because you love him.

Now may we not have this latter kind of knowledge of God, although haply we know little *about* God ? Ask that poor woman in her sick room how she comes to know God, and she will tell you, "Every day for the last ten years, for the last twenty years, I have spoken to Him ; ay, and He has answered me. I have taken my sorrows to Him, and I have found relief. I have confessed my faults to Him, and He has given me a sense of pardon ; when no one else befriended me, He has been my friend ; when no one else has cared to comfort me, He has been my comforter."

Can any knowledge of God equal this ? Surely it must have been *this* kind of knowledge of God that Christ meant when He said, that to know God truly was eternal life. Do we wish to attain to it ? How shall we ? Go ask that poor woman, and she will tell you. How did you find God ? "I never found God" (she will answer), "it was God who found me. Time was when I trusted to other supports, and one by one they all failed me, and I was sinking lower and lower ; and in my misery I thought I would try and pray as my mother

taught me when I was a child ; and pray I did with all my strength, simply and merely because I was utterly miserable. And from that very day I found a support—a support I had never felt before—a support on which I could bear my whole weight. I had sunk through all other supports, but this, oh, it was so strong beneath me ! strong as the everlasting arms beneath me ! And not beneath me merely, but within me—a new power I felt within me. It is none of my own, for it has made me quite another woman ; so it must come from outside me. I think, I feel sure, it is God working mightily for me. I feel as if I now know Him from long experience. I can say, as no books could ever have taught me to say it : ‘ I believe in God the Father.’ He hath not left Himself without witness. His witness is within me.”

What shall we call this sort of evidence of God’s existence ? It is not drawn in the way of argument from reasoning, nor yet from nature, nor yet from conscience. We can only call it a *personal knowledge of God*, knowledge of a like kind to that which, between man and man, *intercourse* leads to. Between man and God we are unwilling to use the familiar term “intercourse ;” *communion* is the more reverent word, but it means the same thing. The conviction of God’s existence that rests on such communion is probably the strongest possible.

But how did the communion first begin ? In this case that we are supposing it was not suggested by the reading of God’s Word. The woman thought of pray-

ing because in her childhood she had been taught to pray, because she knew her mother had prayed, because the best people of her acquaintance prayed. In a word, because she had been brought up in a society (the Christian Church) which taught the duty of prayer. Hence the first suggestion, she learned her religion (as all of us do ; may we not say as we are intended to do?) at second hand. But *now* she has made it her own.<sup>1</sup> She knows God from her own experience of His dealings with her ; she has a deep-seated consciousness of His existence, which makes her as certain of it as of her own being.

But, some may say, All this is very well, but nothing to us. What we were seeking was some *scientific* proof of God's existence—a proof that would be satisfactory to one accustomed to reason inductively on the facts around him.

Our answer is, that in the proof we are now offering you may find, if you will, a proof of the kind you desire.

Is not that poor woman's altered life a plain fact? Can you deny that she is living, as she now lives, under the influence of some very strong motive? Does this fact stand alone? Are you not surrounded by facts of the same kind?<sup>2</sup> In every village of the land are there

<sup>1</sup> "Evangeliū non crederem nisi me Ecclesiæ Catholicæ commoveret auctoritas."—Aug. (*Ep. Manichæi*, viii. 270). I was led to the Bible by the Church. Cf. John iv. 42.

<sup>2</sup> "Ecquid verisimile est, ut tot ac tantæ (ecclesiæ) in unam fidem erraverint?"—*Tertull. de Præscriptione*, 28. "Perperam evangelizabatur, perperam credebatur; tot milia milium perperam tincta, tot opera fidei perperam administrata, tot virtutes, tot charismata perperam operata, tot sacerdotia, tot ministeria perperam functa, tot

not living persons whose whole character has been similarly changed by the self-same motive force—persons totally unknown one to another? And is it not so all over Christendom? Can these facts be denied? Are they not worthy of being studied, of being scientifically studied? Are you not bound as a philosopher to recognise these facts, and investigate them, applying to them your inductive method, seeking for some general law that will adequately account for them? Are phenomena of the moral world less capable of the inductive method than facts of the physical world? Take a corresponding case in the physical world. Men in days of yore noticed how the waters of the sea, twice in twenty-four hours, came rising and swelling in this creek and in that creek, all along their coasts, and on inquiry they found it was so on other coasts, and in other seas, all round the globe. Was it a mere whim of the inconstant waves, not worthy of a philosopher's attention? Was it not rather a mystery that challenged inquiry and investigation? And when every possible explanation, drawn from the winds or from the configuration of the shore, had been exhausted and had failed to account for it, was the inquiry abandoned? Was it not rather stimulated, men's minds never resting till a Newton or a Laplace had found the unseen mysterious power which the waters of the ocean were obeying; found it, not in this

denique martyria perperam coronata!" *Ibid.* c. 29. "Jam credere cœperam nullo modo Te fuisse tributurum tam excellentem illi Scripturæ per omnes jam terras auctoritatem, nisi et per ipsam Tibi credi et per ipsam Te quæri voluisses."—*Aug. Conf.* vi. 5.

earth, but where men had least suspected, in those distant heavenly orbs which night and day are looking down upon the face of the great deep, and exercising thereupon their strange attractive influence.

And are these phenomena of the moral world, men's wills and unruly passions, in all climes and in all ages, yielding themselves to obey a mighty unseen Power which controls them, less worthy matter for philosophic thought? Human hearts rising and heaving under one and the same mighty impulse all round the world, is not this a patent fact urgently demanding explanation?

And if, after exhausting every other hypothesis, philosophers find the only possible solution, not on earth but in heaven—in the conception of a Supreme Personal Being, the Father of the spirits of all flesh—why should they refuse assent?—nay, why should not they, too, enter the sanctuary, and learn to know Him with that deeper personal knowledge which that poor suffering woman in her sick chamber had attained to, and made her own for ever?

And now to sum up this chapter. We have glanced at some of the proofs commonly given of God's existence—the proof from the *reason of the thing* (as men say), the proof of *natural theology*, and the *moral* proof resting on the conscience of mankind.

We have tried to show that there was vouchsafed to some, and those the holiest, a far more convincing proof, derived from a direct personal knowledge of God.

And, finally, we ventured to suggest that this last,

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though attainable only by those who are within the sanctuary, was nevertheless to the philosopher outside well worthy of consideration. For was it not a plain, undeniable fact—as patent as any phenomenon of the natural world—that numbers of men, and those the noblest, of every age and nation, were actuated by an unseen, mysterious Power, controlling them and constraining them to make efforts directly opposed to all the impulses of their common nature?

Thus we claim for our belief in God a truly scientific basis.

## CHAPTER II.

*The Doctrine of the Second Person of the Trinity.*

WE saw in the first chapter that before any of us can attain to that deeper consciousness of God which grows out of communion with Him, the belief in God must have been in some way suggested to us. And we saw further, that the great majority of us owed the suggestion to our nurture within the pale of the Church.

The individual Christian may not require to know the grounds on which the Church's teaching ultimately rests ; but clearly the Church is responsible for producing her reasons if required to do so ; they are the title-deeds of her inheritance.

This leads us at once to *Revelation*, and so to the second Article of our Creed, on which we must now enter ; and, indeed, it is most true, we cannot understand the Church's faith in the first Article of her Creed unless we go farther, and seek to understand her faith in the second.

We could never have really believed in God the Father Almighty, Maker of heaven and earth, unless we had learned to believe also in Jesus Christ His only Son our Lord. We cannot claim the blessing of that know-

ledge of God which is life eternal, unless we complete the verse, "This is life eternal, to know Thee the only true God, *and Jesus Christ whom Thou hast sent.*"

For what saith St. John's Gospel in another place? "No man hath seen God at any time: the only begotten Son, which is in the bosom of the Father, He hath declared Him" (i. 18). And what was the answer to Philip when he said, "Lord, show us the Father, and it sufficeth us"? "Jesus saith unto Him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father?" (xiv. 9.)

This, then, is our Church's answer to any one who asks us whence we derive our knowledge of God. We derive it from a revelation made by One who, eighteen hundred years ago, declared Himself to be the Son of God.

This is our answer. But this answer lays us open to the further question, "On what grounds do you believe that Jesus Christ was the Son of God?" To this question we must be prepared to make answer. But here let me once more guard myself. When I say we must be prepared to answer this question, I do not mean that each Christian must be prepared to answer it. Is every soldier responsible for knowing the grounds on which war has been declared before he draws his sword? Is every citizen responsible for understanding the policy of his country before he pays a tax to carry out that policy? It is enough for each to answer, "I accept in this matter the judgment of those in whom I have confidence." So

with the individual members of a Church, when asked for the grounds of their faith, it may be enough for them to say, "I have confidence in the Church to which I belong. To my Church I refer you."

But if this be so, then all the more incumbent is it on the Church to see to it that the grounds of her faith be clear and distinct, and be made intelligible from age to age, and accessible to all who may wish to know them.

What, then, are our Church's grounds for teaching her members to believe in Jesus Christ, God's only Son our Lord?

Now, it may seem at first sight as if this question of Christ's Divinity opened up questions of evidence, of the authenticity of the New Testament, of its inspiration, of the credibility of miracles, and many other questions equally difficult. Into none of these do we propose to enter. They would utterly exceed the limits of this volume. There is one kind of evidence which is perpetually fresh, needing no knowledge of history, no critical apparatus, no philosophy.

It is Christ's *self-revelation*, contained in those four Gospels, which you have in your hands. Never mind now how those Gospels came into your hands; never mind now what claim they may have to inspiration. Read them, that will suffice. Read them as you might if an utterly unknown stranger had placed the volume in your hands, and left it there without saying a word about it. You will find the portraiture of One called Jesus Christ. Study that portraiture, and say honestly whether it could possibly have been invented; and then, further, say

honestly whether it is possible that such an one could deceive or be deceived in any claim that He put forward ; and, lastly, read His words carefully and answer this plain question, "Whom did He claim to be?"

First, then, could the character of Christ possibly have been invented? Writers of fiction who wish to portray excellence have to *compile*. Our Lord's character could not have been so compiled, for it was new and original. Long accustomed as we have been to meditate upon the graces of Christ's character, perhaps we hardly realise how unique they were when they first appeared in Christ. That perfect courage, combined with perfect meekness ; that burnished, crystalline purity on which slander feared to breathe ; that spirituality—a word which had no existence before Christ's Advent : these were qualities mankind had never seen before, and could not have imagined.

Then, secondly, is it really possible to suppose that Christ was either self-deceived or deceiving others? That He was deceiving those around Him, none in our day dares to suggest for very shame. But it has been whispered that He was an enthusiast, of visionary mind, dreaming beautiful dreams, and persuading Himself they were or might be made realities. One who so constantly, and even sternly, repressed and discountenanced such habits of mind in others can hardly have had them Himself. Those whom He praised were not those who cried "Lord, Lord," or those who blessed the womb that bare Him, or those who protested they would die with Him,—reeds shaken by the wind. Anything like *exal-*

*tation* in His disciples Christ promptly checked.<sup>1</sup> He disclaimed all mystery in His teaching.<sup>2</sup> If there is one thing more striking than another it is His preference of plain practical virtues to any amount of enthusiasm without them. We may safely assert (for all who have studied His character will allow it) that whatever Christ claimed to be, that He believed Himself to be, and that He was.

Whom, then, thirdly, did He claim to be?

But before we enter on this inquiry let us revert for a moment to the consideration of Christ's character, and mark well that there is one feature wanting in that character—a feature which we are accustomed to regard as essential to complete our conception of a really saintly man. In Christ the grace of penitence appears not. Never once do we read of our Lord's penitence. No confession of sin, no acknowledgment of a fault, ever passed His lips. On the contrary, He challenges those around Him to convince Him of sin if they can. "Which of you convinceth Me of sin?" Even in His own self-communing we overhear Him saying, "The Prince of this world cometh, and hath nothing in Me." He is not conscious of a single failing.

Surely there is a mystery here separating Him at once from all other men, even the holiest. For "if *we* say that we have no sin, we deceive ourselves, and the truth is not in us."

Not so Christ. Clearly there is something here urgently demanding explanation. It may be that in proceeding to examine the claims which Christ put forth

<sup>1</sup> Mark vi. 31; Luke x. 20, xxii. 38; John xiii. 38.      <sup>2</sup> John xviii. 20

in His teaching—both in the manner and in the matter of it—we shall find the explanation.

And, first, the *manner* of His teaching. Observe the unbounded claim of superiority over all around Him. He ever speaks of Himself as their Lord and Master, as born to be a King, as one who can forgive sins, as appointed to be the Judge of all mankind. And yet we feel at the same time that in Him, somehow, this is not self-assertion. His attitude is always that of one who takes these claims for granted ; of one who need not assert them ; of one who was of necessity and transcendently above all around Him.

Viewing Him as a man only, for the moment, this would be utterly inexplicable. For He is, all the while, the lowliest of the lowly ; when He was reviled, reviling not again ; when He suffered, threatening not ; content to endure all and bear all in the meekest silence !

Now let us turn to the *matter* of His teaching. Here at once we are confronted by a most striking peculiarity in it. One half of it—almost the whole of it as recorded by St. John—was concerning Himself, concerning His own Person. His one purpose, through whole chapters of St. John's Gospel, seems to be to set forth Himself !

Those about Him say, "What shall we do to be saved ?" Christ answers, "Believe on Me." They ask, "Whither shall we go ?" Christ answers, "Come to Me, and ye shall have eternal life. I am the way, the truth, and the life. He that believeth in Me shall be saved ; He that will not believe in Me is condemned ; he that rejecteth Me will God reject."

"Ye believe in God, believe also in Me!" Conceive, for one moment, any other man, the greatest, the holiest you have ever heard or read of, using such words as these; or, again, "This is life eternal, to know God and to know Me"! Assuredly there is a mystery about the Person of Him who thus speaks!

And yet He denies all the while that He is bearing witness of Himself. He is only delivering a message about Himself which He has been commissioned to deliver. Commissioned by whom? By One of whom He was ever speaking as His Father in an absolutely unique sense—in a sense in which no other man could call God His Father.

Can we wonder that the Jews in their unbelief were utterly shocked, and called this blasphemy? And did Christ disclaim or explain away the sense in which His words were understood? Not for one moment. He would vouchsafe no word of qualification in self-defence. The mystery was to remain.

"A greater than Jonah is here!"

"A greater than Solomon is here!"

"Ye are from beneath, I am from above!"

"Before Abraham was, I am."

He pushes the mystery into an absolute paradox, and they take up stones to cast at Him.

But to His inner friends, observe how He more and more unfolds it, and gradually carries on His self-revelation. Observe this especially in that last discourse before He suffered; from point to point how He leads them to understand His Person.

He is returning to His Father. Would they follow? "I am the way: no man cometh to the Father but by Me." He, and He only, can give them that knowledge of God which is eternal life; and how? "If ye had known Me, ye should have known my Father also." See how He stimulates them to know more of Him, and to ask Him questions. And first Philip and then Thomas question Him. And still more is revealed. Beholding Him, they behold the Father; for the Father, in some mysterious way, dwelleth in Him. "Believe me that I am in the Father, and the Father in Me."

Thus He leads them on, until at last, speaking as they acknowledge, plainly, no longer in parable, but most clearly: "I came out from God;" "I came forth from the Father, and am come into the world;" again, "I am leaving the world, and going to the Father." His disciples said unto Him, "Lo, now speakest Thou plainly, and speakest no proverb. By this we believe that Thou camest forth from God."

One more clenching testimony He will bear for His Church's sake. He is on His trial; trial for putting forth claims that seemed plainly blasphemous, for claiming to be God's Son in a way that implied equality with God. Out of His own mouth they would fain have evidence of this.

The High-priest, therefore, puts Him upon oath; adjures Him by the living God to tell the Court whether He be or no, in this sense, the Son of God. Death is the penalty if He answers "yes." And He accepts the oath, and declares Himself the Son of God in this

highest and most awful sense, and dies a martyr to this truth.

And yet once again. In His disciples' minds, if there had lingered any doubt, His resurrection had removed it. Thomas's exclamation of wondering adoration, "My Lord and my God!" did but give expression to the faith and conviction of all now. And He has gathered them together for His final charge ere He ascend before their eyes to heaven.

"All power is given unto Me in heaven and in earth. Go ye, therefore, and make disciples of all nations, baptizing them in the Name—" what Name? In the Name revealed to Moses, Jehovah? In the Name by which Christ had taught them in the earlier days of His ministry to know God, the Name of the Father? No. He has taught them more now; He has taught them a deeper, fuller knowledge of God now in Three Persons; and of these Three ever-blessed Persons, He is Himself the midmost:—"In the Name of the Father, and of the Son, and of the Holy Ghost."

The self-revelation is complete.

And on this self-revelation is grounded the Church's surest argument for the Divinity of Her Lord.

This doctrine is stated very shortly in the Apostles' Creed; we there acknowledge Christ's Divinity: "I believe in Jesus Christ, God's only Son our Lord."

But if this had been the only creed bequeathed by those early ages to the Church, we should all feel that we were asked to believe something so astounding, so per-

plexing, so inexplicable, that, one may almost fear, the doctrine of Christ's Divinity would have seemed to later ages so laden with difficulty as to be incapable of apprehension.

For one moment let us try to divest ourselves of all knowledge of it derived from other sources, and conceive ourselves asked to believe these statements of the Apostles' Creed in all their abruptness, without any explanation whatever: "God the Father," and "His only Son," equally "our Lord." How can this be?

And again, "Born of the Virgin Mary," that is, of a woman, and yet the Son of God. How can this be?

The Apostles' Creed puts these statements before us without one single word of further definition.

It is the fashion to speak of the Apostles' Creed as a very simple creed, and of the Nicene and Athanasian Creeds as difficult. It has been observed<sup>1</sup> that in one sense the reverse is far more true. It is the Apostles' Creed that is the really difficult creed, and it is those other creeds which enable us to understand it.

If the Apostles' Creed stood alone, and the Christian had no other clue to what the Church and the Bible intended him to believe, he would be in danger of falling into all sorts of erroneous ideas about our Lord's Person.

Nay, it need not be put as an imaginary case. It was really so. In the second and third centuries the Apostles' Creed *was* the Church's only creed. Converts seeking baptism were required to adore Jesus as the only

<sup>1</sup> Sadler's *Church Doctrine Bible Truth*.

Son of God, and to believe that He was both God and Man, without any further explanation, except such as oral teaching might supply, or such as they might, or might not, be able to collect for themselves from Holy Scripture.

And what was the result? The result was that thoughtful minds, trying to see distinctly the truth of Christ's Divinity and the truth of His Manhood, were torn with perplexity, and drifted away into all kinds of grievous errors.

Then the Church began to perceive that she was asking too much in requiring her catechumens to believe the naked truth, that Christ was a Divine Being of two-fold nature, without placing in their hands any symbol of fuller definition.

And those mighty intellects of the fourth century, raised up surely by God's providence for this express purpose, gifted with a power of thinking out the very deepest questions into clearness and distinctness,—foremost among them St. Athanasius, the two Gregories of Cappadocia, and St. Basil,—these and others of the Western Church—Hilary of Arles for instance,<sup>1</sup>—defined this doctrine for the Church. With exhaustive care they collected and collated all the Scriptures that bear upon the question, and by a true inductive intuition they were enabled to induce upon these various statements the one master idea which harmonised them; bequeathing to all time the result of their labour and of their conflict (for there were many gainsayers) in the shape of those two other creeds of the early Church. And a work was thus

<sup>1</sup> Waterland ascribes the so-called Athanasian Creed to Hilary.

done of which it is hardly too much to say that it neither could be, nor ever need be, repeated.

For us in these later ages it only remains gratefully and reverently to study and hold fast these grand definitions of our holy Catholic Faith.

Let us now endeavour, briefly but as clearly as may be, to unfold to ourselves the terms in which these two later Creeds explain and define the great doctrines of our Lord's *Divinity* and *Incarnation*, which the Apostles' Creed is content simply to affirm.

Perhaps the clearest way of approaching the subject will be to repeat, *first*, what were the two questions about our Lord's Nature which the Church had to answer ;—

To consider *secondly*, what erroneous answers were suggested ;—

And so arrive, *lastly*, at the true answers to which the Church was guided by the Holy Spirit.

#### I. OUR LORD'S DIVINITY.

First, then, How was the doctrine of Christ's Divinity to be reconciled with the doctrine of God's unity ?

"Hear, O Israel : the Lord thy God is one Lord." Such was the doctrine thundered from Sinai, and re-affirmed by our blessed Lord. The doctrine that there is but One God is as essentially the basis of the Christian Creed as it is of the Jewish.

How then can we be asked to worship the Father and to worship the Son also ? This was the first question.

*Two* erroneous answers were suggested. The ARIANS

said Christ was divine, but in some inferior sense ;<sup>1</sup> He was the highest of all created beings, but still a created being. The SABELLIANS said, Nay, He is truly God ; but God appearing in one of His three characters.<sup>2</sup> God, viewed under one aspect, we call the Father ; God, under another aspect, we call the Son ; God, under a third aspect, the Holy Ghost. We must not conceive of three distinct persons, but of one and the same Divine person standing in three distinct relations to us.

Thus were men driven into one or other of two lamentable errors by the difficulty of reconciling the worship of Christ with their belief in one only God.

Then stood forth Athanasius to vindicate the true meaning of God's Word, and to give the Church its key.

He saw clearly that Christ spoke of Himself as *one* with the Father—"I and My Father are one,"<sup>3</sup> praying that His Church might be one as He and His Father were one ;—"As Thou, Father, art in Me, and I in Thee ;"<sup>4</sup> "He that seeth Me, seeth Him that sent Me ;" "He that receiveth Me, receiveth Him that sent Me."

Thus distinctly did Christ claim to be one with His Father. He and His Father essentially one God. This, on the one hand, against the Arians.

<sup>1</sup> The Arians said,—*κτίσμα ἐστίν, ἀλλ' οὐχ ὡς ἐν τῶν κτισμάτων ποίημα ἐστίν, ἀλλ' οὐχ ὡς ἐν τῶν ποιημάτων*. All other creatures being created mediately through the Word, whereas the Son was created immediately.—*Ath. c. Ar. ii. 19.*

<sup>2</sup> *εἰ δὲ τὸ διώνυμον, Σαβελλίου τὸ ἐπιτήδευμα, τὸν αὐτὸν Τὸν καὶ Πατέρα λέγοντος, καὶ ἑκάτερον ἀναιροῦντος, ὅτε μὲν Τὸς, τὸν πατέρα, ὅτε δὲ Πατὴρ, τὸν Τὸν*.—*Ath. c. Ar. iv. 9.*

<sup>3</sup> John x. 30.

<sup>4</sup> John xvii. 21, and xiv. 10. See Comments of Athanasius in Appendix.

On the other hand, as against the Sabellians, Athanasius no less clearly set forth how Christ claimed a distinct personality :—The Father sends the Son (John v. 36, 37 ; vi. 38, 39). The Son leaves the Father and returns to Him (xvi. 28) ; the Son offers Himself to the Father (Heb. ix. 14) ; the Father loves the Son, the Son loves the Father (John iii. 35 ; v. 20) ; the Son prays to the Father (xvii.) ; intercedes with the Father (Heb. vii. 25 ; 1 John ii. 1).<sup>1</sup>

These Scriptures would be absolutely unmeaning if by "Father" and "Son" were meant one person, capable of being regarded in either of two characters.<sup>2</sup>

Thus, then, Athanasius showed that we are compelled to believe two truths :—

(1.) That the Father and the Son are two perfectly distinct persons ; and,

(2.) That the Father and the Son are essentially one God.

One in *essence*,<sup>3</sup> two in *personality*. This was the definition which the Council of Nicæa (A.D. 325) accepted.

The third part of the Creed, extending the doctrine

<sup>1</sup> τὰ δὲ τοιαῦτα τὴν τῶν Σαβελλιανῶν μανίαν δεικνύων· ὅτι ἕτερος ὁ εὐχόμενος, ἕτερος ὁ ἐπακούων.—*Ath. de Sent. Dionysii*, 26.

<sup>2</sup> Μαίνεται δὲ καὶ Σαβέλλιος λέγων τὸν Πατέρα εἶναι Τίον, καὶ ἐμπαλὼν τὸν Τίον εἶναι Πατέρα, ὑποστάσει μὲν ἓν, ὀνόματι δὲ δύο (one in person, two in name).—*Ath. c. Ar.* v. 25.

<sup>3</sup> *Essence* is the exact equivalent of the word used by Athanasius. If the Western Church had had the word in those days, doubtless it would have been used instead of *substance*. περὶ τῆς λεγομένης Ῥωμαϊστὶ μὲν οὐβσταντίας, Ἑλληνιστὶ δὲ λεγομένης οὐσίας . . . .—*Ath. de Synodis*, 28. For a definition of *Personality*, see p. 72.

to the Holy Ghost, was added fifty years later (at the Council of Constantinople, A.D. 381).

In the so-called "Athanasian Creed" of the Western Church, composed probably in the fifth century,<sup>1</sup> the doctrine of the Trinity was yet more completely set forth. Let us receive it reverently: we shall find it a key to Holy Scripture, and a safeguard against speculation, for which we cannot be too grateful.

The doctrine of the Trinity deals with matter *beyond* reason, but there is nothing in its statement *contrary* to reason. It would be contrary to reason to say that three persons were one person. But this the Athanasian Creed expressly forbids us to say. We are not to "confound" (or merge into one) the three Persons. Nor, on the other hand, are we to "divide the substance" (or essence) of God.<sup>2</sup>

It asserts that *three distinct Persons are one in essence*.

This could not be true of three *human* persons. But of three Divine persons it may be conceived to be true, and it is true, that they are *personally* distinct, *in essence* one.

The Athanasian Creed then enumerates the several epithets applied in Scripture,—*"uncreate,"*<sup>3</sup> *"incompre-*

<sup>1</sup> Waterland dates it between 430 and 450, and suggests Hilary of Arles as its author.

<sup>2</sup> Ὁ δὲ Θεὸς, ἀμερῆς ὢν, ἀμεπλῶτως ἐστὶ καὶ ἀπαθὴς τοῦ Τλοῦ Παθήρ.  
—*Ath. de Decretis Nicænæ Synodi*, cap. xi.

<sup>3</sup> St. Augustine clearly asserts that there can be no middle term between "created" and "uncreated." "Liquido apparet Ipsum factum non esse per quem facta sunt omnia. Et si factus non est, creatura non est: si autem creatura non est, ejusdem cum Patre substantiæ est. Omnis enim substantia quæ Deus non est, creatura est; et quæ creatura non est, Deus est."—*Aug. de Trin.* i. 6.

hensible" (*i. e.* illimitable), "eternal," "almighty," "God," and "Lord;"—and declares that to each one of the three Divine Persons, severally, all these epithets may be applied. Yet the three Persons so spoken of are but one Divine Being. Then that which differences each Person is stated. The Father is *self-existent*. The Son is *begotten* of the Father, not in time but from all eternity.<sup>1</sup> The Holy Ghost *proceedeth* from the Father and the Son.<sup>2</sup>

## II. OUR LORD'S INCARNATION.

We must now proceed to the second great question which perplexed the minds of Christians, and treat it as we treated the former, considering, first, the question to be answered; secondly, the false answers suggested; and thirdly, the true answer.

Granting the doctrine of the Trinity, men found a difficulty in the Second Person's *incarnation*. How could He be at once the Son of God and the Son of Man?

The Church had not as yet defined the doctrine of the Incarnation, and consequently two erroneous answers were advanced. The NESTORIANS said—"That which was born of Mary was a human person merely, but into this human person so born, the Divine Person of the Word entered,"—a grievous error (though Nestorius seems not to have foreseen its dangerous consequences); for were

<sup>1</sup> "Begotten, not by the will of the Father, but by the necessity of the Father's nature." 'Ο Θεός τοῦ Τιού φύσει καὶ οὐκ ἐκ βουλήσεως Πατρός.—*Ath. c. Arian.* iii. 62.

<sup>2</sup> See extract from Gregory Nazianzen, p. 79; and the comments on the 23d verse of the Ath. Creed, p. 260; and Appendix to Ch. iv.

it so, then Christ was not properly "a second Adam," but rather one of the "old Adam" into whom the Second Person entered, even as the Third Person enters into us, by way of inspiration. Whereas Holy Scripture distinctly teaches us that He who was born of the Virgin Mary had "come down from heaven" (John iii. 13), and "come forth from God" (xvi. 27)—a Divine Person assuming a human nature in addition to His Divine nature.

No less grievous (though in a different way) was the opposite error of APOLLINARIS and EUTYCHES. They believed that the Son of Mary was most truly the Son of God, and that from the moment of conception ; but, so far sound, they fell into error in explaining away our Lord's humanity. Apollinaris taught that Christ had no human mind, the Deity in Him supplying the place of mind.<sup>1</sup> Eutyches went farther, and taught that the whole human nature which the Second Person took from Mary was *deified*, ceasing to be human, merged and lost in the Divine Nature, as a drop of wine would be lost in the ocean.<sup>2</sup> Thus both deprived us of all the comfort of our faith in Christ's perfect humanity.

If Christ had no human mind, or if His whole human

<sup>1</sup> Mentem, quâ rationalis est anima hominis, defuisse animæ Christi, sed pro hâc ipsum Verbum in eo fuisse dixerunt.—*Aug. de Hæres.* 55. Apollinaris allowed that Christ had a human soul, but he distinguished between the merely *physical* soul (Ψυχὴ φυσικὴ) and the *reasonable* soul (Ψυχὴ λογικὴ), and denied to Christ the *latter*, saying that the Divine *Logos* took its place.

<sup>2</sup> See extract from Gregory of Nyssa, in Appendix, p. 255.

nature were transubstantiated into the Divine, then all that temptation, all that conflict with evil, all that agony and effort, all that "prayer and supplication, with strong crying and tears," all that "learning of obedience by the things which he suffered,"—all was unreal (for the Divine Nature is *impassible*). And what then? Why this: that we have no high priest who can be touched with the feeling of our infirmities, in all points tempted like as we are, though sinless. Ah! what a loss to us if this were really so!

But, thank God, it is not so. And the Church was guided so to define Christ's nature and incarnation as to preserve to us the faith to which we cling.<sup>1</sup>

One short verse in our Athanasian Creed sums up the clear teaching of Scripture on this point:—"Perfect God and perfect Man." We must mark well and try to grasp this double truth:—

(1.) He who was born of a woman, and suffered and died on the cross was perfect God (therefore we are redeemed).

(2.) He who is now at God's right hand, making intercession for us, is perfect man (therefore we have a Mediator).<sup>2</sup>

On these two vital truths, that the Son of God assumed human nature to die for us, and in that same

<sup>1</sup> The Apollinarian heresy was condemned at the Council of Constantinople, A.D. 381; the Nestorian heresy at the Council of Ephesus, A.D. 431; the Eutychian heresy at the Council of Chalcedon, A.D. 451.

<sup>2</sup> For an explanation of what Theologians call "*communicatio idiomatum*," see the extract from St. Augustine's Epistle to Dardanus, given in the Appendix, p. 263.

human nature is now interceding for us, hang all our hope and all our comfort.

We have endeavoured to set forth briefly the doctrines of our Lord's Divinity and of His Incarnation.

To some the mystery of the Father and the Son being one God may seem greater than the mystery of the Son's Incarnation, and yet surely it is not so when we come to consider it. The difficulty of conceiving how two persons should be one in substance without loss of individuality, is not really greater than the difficulty of conceiving the converse, how two substances (the Divine and human natures of our Lord) should be combined in one person, each substance retaining its distinctness. Only this last appears to us easier of apprehension, because (as the Athanasian Creed reminds us) we are familiar with something of the same kind in ourselves, our body and soul forming one person, yet remaining distinct, as all true physiology teaches.

Indeed the facts which the Church asks us to believe about God's nature are not more mysterious than the facts which the philosopher is compelled to admit respecting his own nature. Science is obliged to acknowledge mystery. What is *matter*? A mystery. What is *life* or *soul*? A mystery.

What is God's nature? We can only answer, "A mystery," albeit theological science, having the inestimable aid of revelation, has been able to define this last mystery with far greater precision than natural science has yet attained in defining those other mysteries.

Now let us gather up the four grand truths, which

the first four Councils of the Church established, and which the Nicene and Athanasian Creeds embody. We are, from childhood, so familiar with the words which convey them, that they enter into all our thoughts about our Lord; and sometimes, perhaps, we forget that we owe them not to the Apostles' Creed, but to the Nicene, and still more to the Athanasian Creed.

I. The first truth is this: that Christ is God in the very highest sense, and may therefore be worshipped without any surrender or compromise of our belief that there is but one God.

II. The second truth is this: that though Christ be thus *essentially* one with His Father, yet is He *personally* distinct, standing to Him from all eternity in the relation of a Son. Therefore, while we believe Him to be God, we need not surrender our faith that He is our Intercessor.

III. The third truth is this: that it was none other than this eternal Son of God who was conceived and born of the Virgin Mary, thus becoming a second Adam, in whom mankind is created anew.

IV. The fourth truth is this; that this human nature thus exalted to the right hand of God in the person of Christ remains a perfect human nature, not merged and lost in the Divine, but retaining all its human sympathies and all its human associations.<sup>1</sup>

<sup>1</sup> Hooker sums up the four dogmas in four words:—"ἀληθῶς, τελῶς, ἀδιαίρετως, ἀσυγχύτως, *truly, perfectly, indivisibly, distinctly*; the first applied to His being God, and the second to His being Man, the third to His being of both One, and the fourth to His still continuing in that one Both."—*Ecc. Pol.* v. liv. 10.

## CHAPTER III.

*The Doctrine of the Atonement.*

FROM the doctrine of Christ's Person we pass on to the doctrine of Christ's work. And by the work of Christ we mean that portion of His work on which alone the Creeds insist, namely, His work of suffering and death. It is most noticeable that both the Apostles' and the Nicene Creeds pass at once from the mention of the Nativity to the mention of the Sufferings and Death. All between,—Christ's Baptism, Ministry, Teaching, Miracles,—drop out, and find no mention in our Creeds. The essential work, on which our faith is centred, is His Death. On this let us now fix our thoughts.

The death of Christ! When we wish to speak of this—we poor sinful men speaking of an act of God on which depends our eternal weal or our eternal woe—it may well seem to many that any mere doctrinal statement of it must be cold and hard even to profaneness! All our words should shape themselves into prayers or hymns of adoration; our only attitude should be that of worship; and indeed we cannot be too mindful that “to speak of these things merely in the way of explanation, without stopping to dwell more fully on the thoughts and feel-

ings which they ought to awaken, may seem almost to encourage that dangerous habit of listening unconcernedly with unmoved consciences to truths which should be most humbling and most awakening."<sup>1</sup> Still it is not less true, that the more we try to understand God's deeper dealings with mankind, the more we shall know of His goodness and wisdom, and the more reasonable will be the service that we render Him. So, certainly, seems St. Paul to have thought when he wrote, "I will pray with the Spirit, and I will pray with the understanding also : I will sing with the Spirit, and I will sing with the understanding also."<sup>2</sup>

With all reverence then let us seek to enter into the deeper revelations of God's Word respecting that Death of Christ in which the Creeds intend us to find His chief work for man.

And this is first to be observed, that any view of Christ's redeeming work which finds it in His *life*, rather than in His Death, is out of harmony with the Creeds and with Scripture. For our Creeds are here in accord with the four Gospels. Of the space occupied by the Gospel narrative about *one-third* is given to the

<sup>1</sup> Arnold's *Sermons on the Epistle to the Romans*.

<sup>2</sup> 1 Cor. xiv. 15. How nobly does Bishop Butler express his conviction that Scripture is rational, though not rationalistic : "Let reason be kept to : and if any part of the Scripture account of the Redemption of the world by Christ can be shown to be really contrary to it, let the Scripture, in the name of God, be given up ; but let not such poor creatures as we go on objecting against an infinite scheme, that we do not see the necessity or usefulness of all its parts, and call this reasoning."—*Analogy*, ii. 5.

events of that single week of our Lord's passion. A supreme importance is clearly attributed to our Lord's sufferings and death, overshadowing all else recorded of Him.

This marks our Lord's work for man as a work that stands alone in all history. His work was not merely one of the onward steps in the moral progress of the world ;—it was *an act of Divine power*, mysteriously accomplished *in dying*, and belonging to all time. And in truth this impression left on our minds by the prominence given to His Death in the four narratives is confirmed by a more careful study of our Lord's own language about the purpose for which He had come into the world.

For what was our Lord's view of that purpose? Was it to enlighten mankind? Yes, but not chiefly; "I have many things to say unto you, but ye cannot bear them now." Christ seemed content to postpone the further unfolding of doctrine, and to devolve it on the Spirit of Truth, who after He was gone would "guide them into all the truth." What was His purpose then? Was it to found a new society, a spiritual kingdom, a Church? Yes; and yet He was content to leave behind Him in Jerusalem only eleven Apostles, only one hundred and twenty believers. If *that* were His chief purpose, then it had failed.

What then was His purpose which through all His ministry He kept steadily in view, and did accomplish perfectly and entirely? For there was such a paramount purpose :—"I have a baptism to be baptized with, and

how am I straitened till it be accomplished!"<sup>1</sup> What was this one mighty purpose of which our Lord was so evidently conscious, and to which He was content to postpone all else?

From the very beginning of His Ministry it was plain to Him. Listen to His words at His first Pass-over: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."<sup>2</sup> Twelve months before the end He had said, "The bread that I will give is my flesh, which I will give for the life of the world."<sup>3</sup> Six months afterwards, more plainly:—"The Son of man shall be betrayed into the hands of men, and they shall kill Him."<sup>4</sup> Within three months of the end:—"The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many."<sup>5</sup> And again, "I am the good shepherd: the good shepherd giveth His life for the sheep." "Therefore doth My Father love Me, because I lay down My life."<sup>6</sup>

To the last He kept this mysterious purpose steadily in view, but (let us mark it well) not without much inward conflict and agony as the time approached.

"Now is my soul troubled: Father, save Me from this hour! But for this cause came I unto this hour."<sup>7</sup>

To the last He forbade His Apostles to defend Him; and why? because His sufferings were predestined,—a

<sup>1</sup> Luke xii. 50.

<sup>2</sup> John iii. 14.

<sup>3</sup> John vi. 51.

<sup>4</sup> Matt. xvii. 22.

<sup>5</sup> Matt. xx. 28.

<sup>6</sup> John x. 11, 17.

<sup>7</sup> John xii. 27.

necessity laid upon Him. "Put up thy sword into the sheath; the cup which My Father hath given Me shall I not drink it?" "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled that thus it must be?"<sup>1</sup>

*Thus it must be.* This one thought sustained Him to the last. Not till He had drained that cup of appointed suffering to the uttermost did He allow himself to say with His expiring breath that the work He had come to do was finished.

But all through these months and years of preparation the purpose was fully known to Himself only. Not till all was over, in the calm leisure of those forty days, did He open His Apostles' minds to understand it. Then at length they perceived that in Moses and all the prophets it was foretold that the Messiah was thus to suffer, and that all things written in the Law and in the Psalms could only so be fulfilled. Not only had Moses in the whole sacrificial system of the Law prefigured the Messiah's sufferings, not only had Psalmist and Prophet portrayed them with marvellous exactness; but Christ Himself entered upon His ministry with a distinct consciousness that this was above all else the task that was laid upon Him,—the task of suffering.

The first thing, therefore, we have to note about the death of Christ is this, that it was *predestined*, and from the first contemplated by Christ as *the appointed purpose* of His mission.

<sup>1</sup> Matt. xxvi. 52-54.

And now we proceed to observe a second point of the greatest importance distinguishing our Lord's sufferings and death from those of any Saint of God of whom we have ever read.

Why that agony as it approached? We do not read of any such agony in the lives of the Saints. Brave soldiers meet death without fear, much more God's Saints. We are wont to believe that the holier a man is the less his fear of dying ;—some, a Ridley, a Latimer, have gone to a death of greater torture than the cross, with a smile on their face and cheerful words on their lips.

How was it then that He whose holiness was infinitely beyond theirs, whose conscience knew no sin, to whom the other world was not a matter of faith only, but an open vision, to whom death must have been a pure joy, an avenue of light, restoring Him to the glory which He had with His Father before the world was,—how was it that He, when the hour for dying at length approached, was filled with an exceeding sorrow, overwhelmed with dread, crushed to the earth with an agony of spirit which forced the blood from His brow, straining to the very uttermost His human powers of endurance, so that in His extremity of suffering He prayed that the cup might pass from Him, yea felt as though His Father had forsaken Him? How was this? Why was this? What can all this mean? Surely, there is here some deep mystery, something unexplained about this death of Christ, making it totally unlike any other death of which we have ever read or heard!

Two points there are, therefore, in this death of our

Lord, demanding explanation : one, that He ever viewed it as the predestined purpose for which He had come into the world ; the other, this mysterious agony as it approached.

Thus by the mere narrative we have the conviction forced upon us that there was some profound mystery in the Death of Christ.

If we turn to our inspired Scriptures, and search them for an explanation, our difficulty arises from the abundance, rather than from the scantiness, of their revelations. A thousand rays converge upon Good Friday ; a thousand allusions in sacrificial type, in prophecy, in apostolic doctrine, throw their light upon the Death of Christ, and help to reveal its mysterious significance.

In the Second Part of this work will be found an analysis of Holy Scripture's teaching on this mysterious subject.

In this chapter we will endeavour to collect these scattered lights into one focus, and to exhibit, as clearly as may be, an image of the doctrine so obtained. If the result appear to us to be more in harmony with the teaching of the first four centuries than with that of the last three, we need not therefore mistrust it. Let us rather embrace it with all the more confidence, remembering that our Church's appeal in matters of doctrine is to Scripture, interpreted, in case of doubt, by the ancient Fathers and Councils.<sup>1</sup>

Before we endeavour to set forth the Church's *earlier*

<sup>1</sup> See the appeal to "the mind and purpose of the Old Fathers" in the preface to the Prayer-book. See also the Statute of 1 Eliz.

interpretations of Scripture, it may be well to state very briefly the view of the Atonement which has popularly prevailed in *the last three centuries*.

God's word had declared, and God's *justice* required, that sin should be punished; but God's *mercy* willed that man should be spared. The difficulty was met by God giving His Son to take upon Him man's nature, and *suffer punishment in man's stead*.

But what was the punishment which Christ suffered? Here the post-reformation divines diverge: some, with Calvin,<sup>1</sup> dare to say that Christ's soul endured in His agony the pains of hell—the very pains which man would otherwise have endured; others, with Grotius,<sup>2</sup> said, No, it was not necessary that Christ should endure the self-same punishment that was due to man, but only so much as should suffice to serve as a demonstration of the Divine justice, and deter mankind from regarding sin as venial.<sup>3</sup> Both parties agreed that Christ's sufferings and death were a substitutional penalty (*pœna vicaria*), that He bore either *the* penalty or *a* penalty for sin, the innocent for the guilty, and so saved the guilty from the punishment due to their sin. The obvious difficulty, How could it be just to punish the innocent and acquit

i. 36, in which, among the authorities which are to determine heresy, we find the first Four General Councils. In the canons of 1571, preachers are to be guided by the Old and New Testament, "and what the Catholic Fathers and ancient Bishops have gathered therefrom."

<sup>1</sup> See *Instit.* lib. ii. c. 16, § 10, quoted by Pearson, Art. V.

<sup>2</sup> *Defensio Fidei Catholica de Satisfactione Christi*. 1617.

<sup>3</sup> The theological term for this theory is *Acceptilatio*, a term borrowed by Duns Scotus from Roman law. Grotius disclaims the term, but clearly adopts the theory in substance.

the guilty? was solved (or supposed to be solved) by Luther's theory of *imputation* :—man's sin was imputed to Christ, and Christ's righteousness was imputed to man.

Such is the popular view of the Atonement in modern times.

It is surely open to grave objections :—

1. The theory that Christ bore the penalty of sin, and thereby saved us from bearing it, leads to a dilemma which, if not fatal to it, is difficult to answer. For what was sin's penalty? If *temporal* death, then as a matter of fact we are not saved from it : if *eternal* death, then assuredly Christ did not bear it.

2. The notion of a *transaction* between the justice and mercy of God is artificial, and is dangerously apt to pass into the notion of a transaction between the Father and the Son, leading almost inevitably (as in the case of Milton, and, some would say, of Grotius) into Arianism.

3. The idea of *imputation* is also artificial, and finds no response in the instincts of a healthy conscience. That the Father should impute sin to His Son, regarding the all-holy One as guilty, is a theory shocking to the conscience, and unknown to the Church until the sixteenth century.<sup>1</sup>

4. The Scriptures, on which the theory of *Vicarious Punishment* is made to rest (notably Is. liii. ; 2 Cor. v. 21 ; Gal. iii. 13) fail to sustain it.

<sup>1</sup> On the doctrine of *imputation* consult Bull, *Examen Censura*, xi.—“De phrasi ipsâ quâ justitia Christi nobis imputari dicitur . . . certum est locutionem illam in Scripturis nusquam occurrere.” The true and Catholic doctrine is that the “*peccatorum non-imputatio* fit propter justitiam Christi, tanquam causam meritoriam.” See also p. 192, *infra*.

In the sequel it will be my endeavour to show that Scripture constantly affirms that Christ "*bore our sins*;" but that He "*bore the penalty of our sins*," never.<sup>1</sup> The central idea of the *sin-offering* in Scripture is not a *vicarious punishment for sin*, but a *vicarious dying unto sin*. Christ's death is uniformly spoken of as redeeming us, not from the penalty of sin, but from the sin itself, primarily.

5. The Scriptural idea of God's *Righteousness* (*δικαιοσύνη*) is changed into the Aristotelian idea of *Retributive Justice*.

Let this suffice by way of preface. Now let us seek to understand the deeper teaching of Scripture, as it seems to have been understood by the Fathers of the first four centuries.

We must go back,—not merely with Anselm and the Thomists to the Fall,—but with the Scotists and with Athanasius to the very beginning. The Incarnation (as Scripture teaches not obscurely) was designed before the foundation of the world. Possibly, even had there been no Fall, there would have been an incarnation, though no crucifixion.<sup>2</sup> We may well believe it to have been part of God's original counsel in creating man, that He, in whose image man was made, should, in the fulness of time, take upon Him this created nature, and therein

<sup>1</sup> For comments on the fifty-third of Isaiah, and other Scriptures which have been understood to imply that Christ bore *the penalty* of our sins, see pp. 158-162, 219, and 229.

<sup>2</sup> Even the Lutheran Andreas Osiander (Professor of Theology at Königsberg, 1498-1552, quoted by Martensen, p. 172) admits this:—"Etiam si homo non peccasset, Deus tamen incarnatus esset, licet non crucifixus."

realise and reveal *the highest good* of a created being, which must ever consist in the joyous sacrifice of self-surrender unto God. We may well believe that He who created man designed from the very first thus to perfect him. (See Eph. i. 4.)

But be this as it may, all was changed by the intervention of sin. Sin—a mystery into which we can go no farther than to say that freedom of will in a created being seems to involve necessarily the possibility of sin,<sup>1</sup>—sin intervened, and mankind fell—fell away from communion with God—fell therefore more or less under the dominion of evil, fell into corruption, and therefore fell under the inevitable law that *what is corrupt must die*.

Under these altered conditions would the Son of God still carry out His purpose of incarnation? It now involved entering the precincts of evil, and assuming a nature compassed with infirmity and liable to death. Nay, it involved more than this, as will be seen, if man was to be redeemed.

Would God's purpose hold under these altered conditions? Yes, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but should have everlasting life." "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."

First and foremost let us mark this, and hold it fast, as against the extreme Calvinists :—

<sup>1</sup> "Sin is the disobedience of intelligent beings whom God has created, and whom He has endowed with a free will, which they can use or misuse."—*Lightfoot on Colossians*, p. 185.

God's love was the moving cause, not the result, of what Christ did.

And next let us hold no less firmly, as against the Socinian, that it was not the *life* merely, but emphatically the *death* of Christ that redeemed us. As we have already said,<sup>1</sup> no view of the Atonement can be considered scriptural which fails to discern a mysterious efficacy in the *death* of Christ.

The question which every doctrine of the Atonement is responsible for answering, so far as it can be answered, is this: "How did the death of Christ avail to redeem man?" And it must be answered, if at all, not from the reason of the thing, but from revelation.

There are, in the New Testament, three groups of phrases used to express the efficacy of Christ's death:—

1. Of one group the key-word is *propitiation*, ἱλασμός.
2. Of another, the key-word is *redemption*, ἀπολύτρωσις.
3. Of a third, the key-word is *reconciliation*, καταλλαγή.<sup>2</sup>

If the central idea of the first group can be unfolded, the second and third groups will present no

<sup>1</sup> See pages 41 and 42.

<sup>2</sup> On these three cardinal words Bengel (on Rom. iii. 24) has an excellent note: "ἱλασμός (expiatio sive propitiatio), et ἀπολύτρωσις, (redemptio) est in fundo rei unicum beneficium, scilicet restitutio peccatoris perdit. 'Απολύτρωσις est respectu hostium, et καταλλαγή est respectu Dei. Atque hic voces ἱλασμός et καταλλαγή iterum differunt. 'ἱλασμός (propitiatio) tollit offensam contra Deum; καταλλαγή (reconciliation) est δίκαιος, et tollit (a) indignationem Dei adversum nos, 2 Cor. v. 19, (b) nostramque abalienationem a Deo, 2 Cor. v. 20."

difficulty. It is the first group of words, all circling round the idea of *propitiation*, that carry us at once into the very heart of the mystery.

What is *propitiation*?

And, first, what was the heathen meaning of the word? Among the heathen the notion was that by the offer of some *compensation* God might be made willing to forgive sin. They knew that God was offended by sin; and having a very imperfect idea of His holiness, they thought He might be induced by compensation to relax His law, and so far lower His standard as to condone the sin.

Totally different from this is the Scriptural idea of "propitiation." In Holy Scripture God's perfect holiness and perfect love are revealed; and revealed (be it observed) not as opposed, but as in harmony one with the other:—"Long suffering and of great mercy, . . . and by no means clearing the guilty;"<sup>1</sup> "There is mercy with Thee, therefore shalt Thou be feared;"<sup>2</sup> "God is faithful and just to forgive us our sins."<sup>3</sup> These are phrases that no heathen could have used. God's mercy is not like man's, a mere indulgence or relaxation of law,<sup>4</sup> but something far more awful. By an inherent necessity of His nature, God *cannot* forgive without a satisfaction of the law of holiness; when the law of

<sup>1</sup> Ex. xxxiv. 6; Numb. xv. 18.

<sup>2</sup> Ps. cxxx. 4.

<sup>3</sup> 1 John i. 9.

<sup>4</sup> It is one of the capital faults of Grotius' famous treatise, which so fascinated the English divines of the seventeenth and eighteenth centuries, that he makes God's pardon a "*relaxatio sive dispensatio legis*;" and speaks of God's justice as "*relaxabilis*."

holiness is satisfied, He is "faithful and just" to forgive us.

Now what is this law of holiness which must be satisfied? "The soul that sinneth it shall die;"<sup>1</sup> "In the day that thou eatest thereof thou shalt surely die;"<sup>2</sup> "The wages of sin is death."<sup>3</sup>

And what is the meaning of this law? It means this, that there is an absolute incompatibility between God and what is sinful. Therefore the sinner must either die unto God, or die unto sin. If he remain sinful, he dies unto God,—dies eternally. If he die unto sin, he ceases to be sinful, and may live unto God.

It may be well to pause a moment on these phrases, "dying," in the sense of ceasing to "live unto God," and "dying unto sin." They are profoundly significant. They seem to imply that a man can only pass from one kind of life into another kind of life *by dying*,—by going through a process of *dying*. If he pass from his higher kind of life (in communion with God) into his lower kind of life (cut off from this communion), he "dies" in the sense of ceasing to "live unto God." If he is to pass from that lower life (which is *out of* communion) into the higher life (which is *in* communion with God), it must also be by dying—"dying unto sin." There is (so to speak) a dying downward, and there is a dying upward.

Death—of the one kind, or of the other kind—there must be; for the law of holiness is absolute;—*there can be no communion between God and what is sinful.*

Death of the first kind is sometimes spoken of in

<sup>1</sup> Ezek. xviii. 4.

<sup>2</sup> Gen. ii. 17.

<sup>3</sup> Rom. vi. 23.

Scripture as inflicted by God's *wrath*, by which is meant that it is necessitated by His awful holiness.

Death of the latter kind seems to fulfil the Scriptural idea of *propitiation* or *expiation*, averting wrath by satisfying the law of holiness in that only other way in which it can be satisfied. Thus we seem to arrive at a definition of the Scriptural idea of "propitiation :"—

*It is such a dying unto sin as shall satisfy the law of holiness, and enable God to forgive the sinner.*

We may now go a step farther.

If propitiation require a dying unto sin, can we, in our own strength, thus propitiate God?

Will repentance suffice? Repentance can only lead to effort against sin for the future; it cannot undo what is once done, or destroy our responsibility for it; nor can it regenerate our sinful nature.<sup>1</sup> Repentance, therefore, does not come up to the idea of *dying unto sin*. All Scripture and all experience show that man in his own strength cannot die unto sin. According to St. Paul, the Law was given for this very purpose, to convince man that he could not of his own power *die unto sin*.

What then? If it must be done, and man could not do it, then, if done at all, it must be done *for us*.

And it seems to have been the purpose of all those sin-offerings under the Law to impress on man this two-fold truth :—*First*, that there could be no propitiation

<sup>1</sup> Both Athanasius (*de Incarn.* § 7) and Anselm (*Cur Deus Homo*, i, 20) discuss this question, and show that repentance is in itself unavailing. The reasons given in the text are those of Athanasius. Butler (ii. 5) shows from analogy that reformation does not prevent the consequences of past wrong-doing.

without a *dying* unto sin. This found expression in the bloodshedding; without shedding of blood there was (under the Law) no remission. And, *secondly*, that the dying unto sin must be *vicarious*, man being himself unequal to it. This was seen in the bloodshedding being, by way of symbol, on an altar.

But did those sacrifices really avail to expiate sin? Clearly not; the Epistle to the Hebrews (x. 4) forbids the thought. They only pointed onward to One who should die unto sin on man's behalf, and so make a real expiation.

And who was equal to this? Very beautifully does St. Athanasius lead up to this; it must be an act of Divine power, for none but God can undo what is done,<sup>1</sup> and yet it must be accomplished in man's person, for it is man who has need to die unto sin. Who then was equal to it,—equal to this effort of grace, for the recovery of man? Who but He, who in the beginning had created all things out of nothing, the Word of God? He only could sum up all mankind in His own Person, die unto sin for all, and so satisfy the eternal law of His own and His Father's holiness.

That Christ, the sinless One, did thus *die unto sin*, is the express teaching of Scripture:—"In that He died, *He died unto sin* once" (Rom. vi. 10). He was "made sin for us, who knew no sin, that we might be made the righteousness of God in Him" (2 Cor. v. 21). "What

<sup>1</sup> Annihilation, even of matter, is as great a mystery as creation. How modern science is illustrating this, in the sphere of matter, by its doctrine of the *conservation of energy*!

the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned (doomed to death) sin in the flesh" (Rom. viii. 3).

What is the meaning of these Scriptures? That Christ was punished by His Father for mankind's sin? Not for one moment! But the infinitely deeper truth that Christ gathered up into His own Person all mankind, laden as they were with sin, and, with the consciousness of their sin upon His heart, consummated that *dying unto sin* which they were in themselves powerless to effect. In this sense Christ's death may be rightly termed *vicarious*,—meaning by the word, not that He died as a *substitute*, but rather as a *sponsor* for all.

That this is St. Paul's own interpretation of his words (that in Christ's death mankind—he does not say "were saved from dying," but—"died") will be plain to any one who reads carefully Rom. vi. 1-11. The pervading thought of those eleven verses is that we all died with and in Christ:—"died<sup>1</sup> unto sin;" "were baptized into His death;" "were buried with Him;" "planted together with Him in the likeness of His death;" "our old man crucified with Him, that the body of sin might be destroyed."

These phrases, and especially the last, seem to give us the very key to the doctrine of the efficacy of Christ's death that we are seeking:—our old man, our fallen nature, was crucified with Christ. For, if so, then that

<sup>1</sup> It is much to be regretted that the *aorist* tense is changed in our translation into the *perfect*.

law of holiness, that "what is sinful must die," was fulfilled and satisfied; and so God was enabled, without lowering the standard of holiness, to forgive the sinner.

God forgives sinners, because in Christ they die unto sin. In themselves they are powerless to do it—in Christ they do it. But when we say that in Christ they do it, we mean two things: we mean that mankind *as a whole* did it completely; and that individuals do it *more or less*. In Christ *the whole race* died unto sin as completely as in Adam the whole race had died unto God completely. But what is true of the whole race completely, is not completely true of each of the individuals who make up that race, in either case. For neither in Adam did every individual man die utterly to God, nor in Christ does every individual die utterly to sin. It depends on the will of the individual (concurring with God's grace) how far he appropriates what Christ has done.

Thus, this "dying unto sin" is at once an act of Divine power, accomplished once for all, *sufficing* for the whole race, and at the same time an act in which the individual man's free-will must, by God's grace, concur, else it will not be for him *availing*.

This seems to be precisely what St. Clement of Rome meant to express in those words which Bishop Bull desired to have inscribed in letters of gold:—"Let us look to the blood of Christ, and consider how dear unto God is that blood which won for the whole world *the grace of repentance*."<sup>1</sup> The Death which propitiates, is

<sup>1</sup> See the passage in the Appendix, p. 268, with Bp. Bull's comment.

Christ's ; the repentance which appropriates a share in that death, is man's.

We may sum up all that has now been said about the Scriptural meaning of Christ's *propitiation* (ἰλασμός) very briefly :

When Holy Scripture says that " Christ died for us," ὑπὲρ ἡμῶν ἀπέθανεν, it means that, in Christ's death unto sin, all mankind *quoad sufficientiam*, and all who are in Christ *quoad efficientiam*, died unto sin : and so the law of holiness was satisfied.

Three points may seem to need further elucidation, before we dismiss the subject of propitiation.

1. The Rationalist says, " You speak of an act of A being accepted as an act of B ; this is to my mind a fiction." The Calvinist accepts this way of putting it, but insists that it is no fiction. The concession is a fatal error ; he will never refute the objection while he admits the assumption on which it rests. The true reply is that both the Rationalist and the Calvinist seem to forget of *Whom* they are speaking ; it is not the case of *a* man dying for other men ; but it is *the* Man, the representative Man, the Divine Head of the race, He in whose Image man was originally created.<sup>1</sup> Ever since

<sup>1</sup> " Not *a* man, but *the* man :"—to a Pelagian this language will carry no meaning ; but to the Augustinian—to all who so far believe in continuity and *traducianism* as to accept the Scripture that " by one man sin entered into the world,"—this doctrine of the organic unity of mankind will be the key to that other Scripture that " *all* died in Christ." It was a profound saying of Stahl (quoted by Olshausen, on Rom. v. 12), that " In Adam the original material of Humanity, in Christ the original idea of it in the Divine mind, have

that first creation, between mankind and the Christ of God, there has been a vital connexion full of mystery. When the mystery of the Redeemer's Person is borne in mind, it almost ceases to be a mystery that His death should affect the whole race. Every act of Christ *must* vibrate through humanity! If, in a plant, an injury to the root is felt in every branch; if, in an army, it is not the Captain only who conquers or is conquered, but every soldier with him; if, in all organic societies, when one member suffers, all the members suffer with it; if, in the great family of mankind, the fall of one entailed the fall of all; then is it a strange thing that St. Paul thus judged, that if Christ died for all, then all died in Him?

The efficacy of Christ's death can never be understood unless it be thus viewed as a Divine act of spiritual power, in which every member of the race *must* in some way—*may* to his infinite blessing—participate.

2. And this leads us to our second corollary. How could the expiation of Christ's death be retrospective as well as prospective? This difficulty, like the last, vanishes, when we remember the mystery of the

a personal existence. In them is Humanity concentrated, and therefore is Adam's sin the sin of all, and Christ's offering an universal atonement." So Bishop Beveridge (quoted by Wilberforce *on the Incarnation*). "It was not any human person in particular, but the human nature that Christ assumed into His sacred Person." And so the Athanasian Creed teaches that Christ's incarnation was "not the conversion of Godhead into flesh, but the taking of *manhood* into God." In Olshausen's *Commentary on the Romans*, and in Archdeacon Wilberforce's *Doctrine of the Incarnation*, this line of thought is admirably worked out.—See also Hooker, *Ecc. Pol.* v. lii. 3.

Redeemer's Person. The acts of the Son of God belong, not to time only, but to eternity also; the Lamb was slain from the foundation of the world. The holy men of old were conscious of One whose Being was in the bosom of God, capable of entering into closest fellowship with their sufferings. In the faith that He would be one day revealed, they lived and died. Abraham rejoiced to see His day, and he saw it and was glad. Nay, man's mystical union with Christ may, for aught we know, be effectual even where there is no consciousness of it. Our Lord's own words seem to imply it: "Lord, when saw we Thee . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." With a true instinct Tertullian speaks of an "*anima naturaliter Christiana*." We know that the repentance of the Ninevites was accepted; may we not say that it was accepted *for Christ's sake*?<sup>1</sup>

3. And a third corollary is needed, already in part anticipated. If Christ died unto sin once for all and perfectly, and if all who are in Him died unto sin in His death, then why are there the motions of sin yet living within us? Alas! bitter experience teaches us that the believer's death unto sin is neither perfect nor once for all accomplished. How and why is this? For the simple reason that the believer's faith in Christ, and self-dedication to Christ, are neither perfect, nor once for all accomplished. Therefore all we can say is this,

<sup>1</sup> Justin Martyr and Clement of Alexandria would have said the same of not a few of those Gentile sages who "*fores Veritatis pulsabant*."

that as Christ died unto sin once for all and perfectly, so the believer dies *more or less* unto sin in Him, and has to "work out his own salvation with fear and trembling."

But while we confess this, we may add with deepest thankfulness that Christ's work was nevertheless perfect, and that God accepted Christ as mankind's *Sponsor*,<sup>1</sup> and *surety*; and on this security—thus safeguarding the law of holiness—forgave us completely. The believer's justification is therefore complete, though his sanctification must be gradual. Thus Christ's death in all ways fulfilled the scriptural idea of a *Propitiation* (*ἱλασμός*).

We have now discussed the first and most difficult of the three words by which Scripture sets forth the efficacy of Christ's death,—*Propitiation*.

If we have at all succeeded in defining it, our discussion of those two other words—*Reconciliation* and *Redemption*—need not occupy much space.

For what is the Reconciliation? It is the result of the Propitiation as it regards our relation to God. And what is the Redemption? It is the result of the Propitiation as it regards our relation to the Evil One. Thus Propitiation is the fundamental thing, and Reconciliation and Redemption are the results.

Our very language bears witness to this in the case of Reconciliation; for the old Saxon word *atonement*, which etymologically is the exact equivalent of reconciliation—

<sup>1</sup> *ἑγγυος* is the word in the Epistle to the Hebrews (vii. 22),—a most helpful expression.

at-one-ment, or a setting at one,—has by a true instinct been deepened into the idea on which it rests, and has come to carry with it the idea of propitiation or expiation.

And so, again, the word Redemption, which etymologically means deliverance by payment of money, has been deepened by its application to this mystery in Holy Scripture, and drawn aside into sacrificial associations, meaning deliverance by the shedding of blood, thus also carrying with it the idea of propitiation or expiation.

But some further definition of each of these words, as applied to the results of Christ's death, may be useful.

And first this *reconciliation*, is it a reconciliation of God to man, or of man to God?

We have been often reminded by recent writers<sup>1</sup> that in Holy Scripture it is always spoken of as a reconciliation of man to God; and much complaint is made that the second of our Thirty-nine Articles inverts the phrase, and speaks of Christ having suffered "to reconcile His Father to us."

Now, it is quite true that in Holy Scripture this way of putting it does not occur. The enmity is on man's part, not on God's; therefore it is man who needs to be reconciled:—"Be ye reconciled to God;" "God was in Christ reconciling the world to Himself;" "when we were enemies we were reconciled to God." With God there "is no variableness nor shadow of turning;"

<sup>1</sup> Writers of the school of Maurice, Robertson, M'Leod Campbell.

it is in man that alteration is needed. This is most true; and yet, oh, is it not equally true that there is deep down in our hearts a yearning desire for some change on God's part, that He will *turn* and be gracious, and a profound conviction, which Scripture encourages, that He must and will make the first move towards the reconciliation? While there is *wrath*, there must be need of the reconciliation of God to man. What is the solution? It is to be sought in the true conception of the *wrath* of God against the sinner.

What is the wrath of God? It is the restraining of His mercies. His mercies change not; they are ever seeking to flow forth on man; but they are barred and hindered by man's sin. Take away the sin, and the mercy of Him, who is ever yearning to be gracious, flows forth as of old. And this Christ did. Thus we see again how the Propitiation is the necessary ground of the Reconciliation, and how the reconciliation is *essentially reciprocal*—of God to man, and of man to God.

In this connexion we may perhaps see our way to clear up our notion of that sadly-perplexed word *Justification*. Keenly, almost fiercely, the point was contested between the Reformers and their opponents, whether the word meant a change in God or a change in man; whether it meant *an accounting just* on God's part, or *a becoming just* on man's part.

May not the solution be that the idea of *justification*, like the idea of *reconciliation*, is a *reciprocal* idea, involving both sides of one and the same truth?

For what is this truth? That in the Gospel there is

revealed a righteousness of God—that is, a Divine gift of righteousness, a righteousness not of man's making, but of God's giving—(Rom. i. 17).<sup>1</sup> And what is the essential meaning of this word *righteousness* (δικαιοσύνη)? It is a *right relation*, either between man and man (as used by Aristotle), or *between God and man* (as used by St. Paul). Man had no power to put himself into this "right relation" to God. Christ did it. It was the gift of God. Christ's propitiation, as we have seen, modified both God's attitude to man (if we may venture so to speak) and man's attitude to God. In one word, it established "*a right relation*" between God and man; and this is what St. Paul means by δικαιοσύνη Θεοῦ. The man who, by God's grace, is restored to this right relation to God, is said to be δικαιωθείς, *justified*. And God's act in restoring man to this "right relation" is termed δικαίωσις, *justification*.

If this be a true account of the word "justification," then we perceive at once the clear distinction between *justification* and *sanctification*,—which both the Tridentine divinity and the Rationalistic divinity are in some danger of confusing.<sup>2</sup>

*Justification* is that establishment of a right relation

<sup>1</sup> "Justitia Dei, non quâ justus est, sed quâ induit hominem, cum justificat impium."—*Aug. de Spir. et Lit.* 9. See p. 184, *infra*.

<sup>2</sup> The Roman Catholic view, making Justification a condition of the soul ingendered in man (habitus infusus), and the Rationalistic view, which makes it merely a more excellent morality, err alike in regarding it as an incomplete thing, having its degrees; whereas, the truly evangelical view of St. Augustine sees in *Justification* a lifting of the child of God once for all, and completely, into a right relation to his heavenly Father. The gradual after-growth is *Sanctification*.

between God and man, which was effected once for all by Christ's death, and which may be apprehended once for all by faith.

*Sanctification* is that growth in holiness through the influence of the Holy Spirit, which must surely, though it may be slowly, follow justification.

We perceive, too, the very close connection of Justification and Reconciliation. The latter word is generally used by St. Paul when he is speaking of the result of Christ's work as affecting the relation of mankind to God ; the former, when speaking of the appropriation of this by the individual.

We may now pass on to the discussion of the remaining word *Redemption*.

We have already said that this word serves to express the effect of Christ's propitiation as it regards our relation to the Evil One.

It has been said that the Church for a thousand years, that is down to Anselm's time, believed that Christ paid a *ransom* to the Evil One for the deliverance of man. How unfairly this is said, especially of the Fathers of the first four centuries,—although Origen misled some of them into the error,—will be seen from the extracts given in the Appendix. Still it cannot but be admitted that divines, both ancient and modern—led astray by the etymology of the Greek and Latin words for Redemption—needlessly perplexed the doctrine with the question :—"to whom was the ransom paid ?"

The simple truth is that the Hebrew words<sup>1</sup> usually rendered by the Greek word *λυτροῦσθαι*, to redeem, by no means necessarily involve the idea of a ransom paid to any one by way of compensation. When God *redeemed* His people from Egypt,—and it was this great act which fixed for ever the Israelite's conception of a *redemption*—there was no *compensation* paid either to the Egyptian bond-master or to the Destroying Angel, nor yet to God. And yet there was clearly the interposition of a *λύτρον*, as a *condition* of the deliverance. God claimed as His own the *life*, or *soul*, or *blood*<sup>2</sup> of those whom He delivered. And God required the blood of the Lamb as an acknowledgment of this.

We see from this how inadequate, and how misleading, is the English word *ransom*, as a translation of *λύτρον*. For our notion of a “ransom” is a compensation *paid* by the redeemer to some one else; whereas in the redemption from Egypt the *λύτρον* was *claimed* by the Redeemer as due to Himself.

Perhaps the only word in our language which at all corresponds to *λύτρον*,—and it need hardly be said how inadequate it is,—is the word *homage* (“I am thy *man*”),—a perpetual acknowledgment on the altar that the life and liberty they had received from God must be surrendered back to God. Such was the Hebrew idea of *λύτρον*.

<sup>1</sup> *לָקַח* is the word used for God's redemption of His people from Egypt; *כָּפַר* for redemption by sacrifice, as by the Paschal Lamb. Both are usually translated by *λυτροῦσθαι* in the LXX.

<sup>2</sup> These words to an Israelite were synonymous.

We may now proceed a step farther.

This redemption of Israel from Egypt was a type of the redemption of mankind from bondage to the Evil One.

And as in the case of Israel, so in the case of mankind, God alone could effect it. And as in the case of Israel, so in the case of mankind, God required as the condition the homage of this self-surrender. And as Israel, so mankind were unable to fulfil the condition. What then? As in the case of Israel God "gave them the blood on the altar to make atonement for the soul" (Lev. xvii. 11), so in the case of mankind God gave the blood of Christ upon the Cross to make an atonement for our soul.

And this blood or life or soul of Christ, poured forth in perfect self-surrender unto His Father on behalf of all mankind, is mankind's λύτρον, the λύτρον of which Christ spake when He said that He came "to give His life a ransom for many" (Matt. xx. 28; Mark x. 45);—"a ransom," for we cannot avoid using the word,—*"a ransom,"* inasmuch as it was the necessary condition of our deliverance from the bondage of Satan,—but not for one moment in the sense of being a compensation either to Satan or to His Father, but simply that *expiation of sin*, that *dying unto sin*, which (as we have seen) the eternal law of holiness required.

Thus we see in our conclusion, as we saw in our outset, how the idea of *Redemption*, as well as the idea of *Reconciliation*, has its root in the deeper mystery of the *Propitiation*.

There is yet one further mystery in Christ's Passion. It was a personal victory over the common enemy of the race, thereby benefiting the race for ever. For the champion who maims and weakens the foe with whom all are struggling, is the benefactor of all. And Scripture reveals not obscurely that this was a part of Christ's achievement.

*How* the defeat of Satan was accomplished is not equally clear.

It may have been that the expiation of sin weakened the power which sin had given him.

It may have been that in cleaving a way through the dark valley and issuing unto light, and leaving that way—a living way—open to all believers, Christ virtually “destroyed him that had the power of death.”

It may have been that in that garden of agony, and on that Cross of shame, there was a yet more direct and personal conflict with the Prince of this world, whose hour it was,—too mysterious to be further revealed to us.

Whatever be the explanation, the fact of such a victory over the Evil One is declared in Scripture with abundant clearness: and the price of the victory no less clearly, our Champion's life-blood. “The Good Shepherd gave His life for the sheep.”

But this idea of Christ's championship and conflict with the Evil One lies apart from the doctrine of the *Atonement*, and is only introduced here by way of supplement, because no account of the mysterious efficacy of Christ's death is complete without it.

The main purpose of this chapter has been to set forth the *doctrine of the Atonement* in harmony with the teaching of the first four centuries ; in harmony with the instincts of a healthy conscience ; and, above all, in harmony with the teaching of Holy Scripture.

The deep comfort of the doctrine who can tell ? But it is *not* the comfort of sin being made less penal, it is *not* the comfort of being accounted righteous when we are unrighteous, it is *not* the comfort of being told that Another has borne for us the punishment that we deserved.

Infinitely deeper is the comfort of the Cross of Christ to those who know its power. It is the comfort of having our sense of sin so deepened that we learn to hate it with a perfect hatred. It is the comfort of a new hope and power within us, enabling us to crush and mortify sin more and more in all our members. Above all, it is the comfort of believing that however imperfect our dying unto sin may be, yet in Christ sin hath been altogether crucified ; and the law of holiness being thus satisfied, if we are in Him, God is faithful and just to forgive us our sin now, and sanctify us perfectly hereafter.

## CHAPTER IV.

*The Doctrine of the Third Person of the Trinity.*

WE have been meditating in the two preceding chapters on the Person and work of our Blessed Lord, the second Person of the Holy Trinity, in His Incarnation.

In this chapter let us fix our attention prayerfully and reverently on the Third Person of the Holy Trinity.

Clear and distinct thought in matters of religion is a very great help to devotion. Devotion, by which we mean the soul's communion with God, is the all-important thing, and He that is thus in communion with God, knows God with the best kind of knowledge; for, as has been before observed, *knowing God* is an infinitely better thing than *knowing about God*.

Still, knowledge about God—having clear and distinct ideas about God,—in a word *theology*, is a great help, and therefore of much secondary importance.

Let our prayer be that our present meditation on the nature of God the Holy Ghost, as revealed in Scripture, may help us to enter into communion with Him, and know Him personally as our Friend and Comforter.

All do not so know Him. Christ said, "The world

knoweth Him not ;” and He gave the reason, “ Because the world seeth Him not ” (John xiv. 17).

There are even professing Christians who do not realise to themselves His *personality* ; who have never got beyond the notion that by “ the Spirit of God ” the Bible means merely God’s energy or influence upon the heart of man ; merely a quality, or attribute, or power of God ; just as we speak of the spirit of a man, saying, “ He is a man of high spirit,” or “ He is a man of very humble spirit.”

Now let us take the doctrine of the Holy Ghost as briefly laid down in the Nicene Creed, or rather in the Constantinopolitan Creed ; for it was at the Council of Constantinople (A.D. 381) that this clause was thus enlarged. The Nicene Creed, as originally published at the Council of Nicæa (A.D. 325), had ended with the words, “ And I believe in the Holy Ghost.”

It was to refute the erroneous teaching of Macedonius<sup>1</sup> that the doctrine of the Holy Ghost was added in the words which are to be the text of this chapter :—

*“ I believe in the Holy Ghost, the Lord, and Giver of Life, who proceedeth from the Father [and the Son], who with the Father and the Son together is worshipped and glorified, who spake by the Prophets.”*

Observe how clearly we have here laid down—

<sup>1</sup> Macedonius fell into grievous error owing to his confusion of *procession* and *generation*. He denied the Divinity of the Holy Spirit. *ἐι μὲν ἀγέννητον, δύο τὰ ἀρχα· ἐι δὲ γεννητὸν, ἢ ἐκ τοῦ Πατρὸς ἢ ἐκ τοῦ Υἱοῦ.* *Εἰ μὲν ἐκ τοῦ Πατρὸς, δύο υἱοί· ἐι δὲ ἐκ τοῦ Υἱοῦ υἱὸς ἔστι.*—*Greg. Naz. Or. xxxvii.* From such impiety the doctrine of the Procession saves us.

The doctrine of His *Personality*,  
The doctrine of His *Divinity*,  
The doctrine of His witness in the world, that is, the doctrine of *Inspiration*.

All three doctrines will demand our careful consideration.

But first it may not be amiss, by way of preparation, to endeavour to obtain a distinct notion of the meaning of the words *personality* and *person* as used in speaking of the Holy Trinity.

What do we mean by a *person*?

Can we find any common property in mankind, in angels, and in the Divine Being, which defines our idea of personality,—some property which, belonging to all, serves to *individualise* each?—for *individuality* is essential to our idea of a person.

Some have suggested *Intelligence* as the characteristic of personality. But the brute animals have intelligence in their degree. Intelligence, therefore, will not do.

Others have thought that personality was to be found in the *Will*. But it is not so. It would introduce confusion into our Theology, as the following admirable passage from Hooker shows :—“ Will, whether it be in God or man, belongeth to the essence or nature of both. The nature, therefore, of God being one, there are not in God divers wills, although Godhead be in divers Persons, because the power of willing is a natural, not a personal propriety. Contrariwise, the Person of our Saviour Christ being but one, there are in Him two wills, because two natures, the nature of God and the nature of man,

which both do imply this faculty and power" (*Eccles. Pol.* V. xlviii. 9).

Failing, then, to find that which truly individualises the *person* in the Intelligence or in the Will, we seek it, with Bishop Butler and Locke, in that reflective or self-referent faculty which we call *Consciousness*.

My consciousness is altogether my own ; all persons have it, and none can share it with another.

We may, therefore, best define a *person* to be an *individual conscious being*.

Now, let us apply this definition to the word Person as used in the doctrine of the Trinity.

Each Person in the blessed Trinity is an individual conscious Being. The *Being* (or *nature* or *substance*) is one and the same in all ; and therefore (as Hooker shows) the *Will* is one and the same in all. It is the *Consciousness* which individualises the Three Persons. Each Person is self-conscious, and conscious of a certain definite relation to the other two. The Father has the Being, with the consciousness of *self-existence* : the Son has the Being, with the consciousness of being *generated* of the Father : the Holy Ghost has the Being, with the consciousness of *proceeding* from Both. It is this consciousness which seems to differentiate the three Persons.

Thus the nature of God is in this respect the converse of our nature. It is our nature to be one in person, manifold in substance (body, soul, and spirit) ; it is God's nature to be one in substance, manifold (that is, threefold) in person. God's substance being the original uncreated substance, whereon all other substance de-

pendes for its existence,<sup>1</sup> can only be *one* ; but in this one substance there are revealed to us three distinct self-conscious agents,—the Father, the Son, and the Holy Ghost.

Being of one substance these three Divine Persons are not separable, as three human persons are separable, but ever united and inseparable, being one God.

Each of the three Divine Persons acts distinctly and individually ; for example, the Father creates, the Son redeems, the Holy Ghost sanctifies.

And yet in each of these acts, inasmuch as it is an act of God, all the Three Persons *concur*.

Thus in the beginning, “God created the heavens and the earth ;” but it was by the Word ; and the Spirit moved upon the face of the waters.<sup>2</sup>

Again, it was Christ who “redeemed us to God by His blood ;” but we read also that “God hath visited and redeemed His people ;” and it was “through the eternal Spirit” that Christ “offered Himself to God.”<sup>3</sup>

And lastly, St. Paul tells us that we are “sanctified by the Holy Ghost ;” and yet our Lord speaks of sanctifying Himself that He might sanctify us ; and in the same passage prays to His Father that *He* will sanctify us.<sup>4</sup>

These general remarks on the doctrine of the Trinity are premised for clearness’ sake, that we may see dis-

<sup>1</sup> Descartes (*Principia Philosophiæ*, Pt. ii. 51) defines Substance, in this its highest sense, thus :—“Per substantiam nihil aliud intelligere possumus, quam rem quæ ita existit ut nullâ aliâ re indegeat ad existendum. Et quidem substantia quæ nullâ aliâ re indigeat, *unica* tantum potest intelligi, nempe Deus.”

<sup>2</sup> Gen. i. 1-3.

<sup>3</sup> Rev. v. 9 ; Luke i. 68 ; Heb. ix. 14.

<sup>4</sup> Rom. xv. 16 ; John xvii. 17, 19.

tinctly what our Church has gathered from Scripture respecting the Holy Ghost ; it is no less than this :—(1.) that He is a distinct Person ; and (2.) that He is of the same Divine substance as the Father and the Son, concurring therefore in every act of the Father and in every act of the Son.

Now let us open the Bible, and observe for ourselves how its language necessitates this belief respecting the Holy Ghost.

I. First, as to His *personality*, we have Christ's own baptismal formula : " In the name of the Father, and of the Son, and of the Holy Ghost." The Spirit is here spoken of in precisely the same manner as the Son. We all confess that the Father and the Son are *persons* ; this formula then obliges us to confess the same of the Spirit.

But other Scriptures also are unintelligible unless He be a distinct Person.

Take Rom. viii. 26 : " The Spirit maketh intercession for us with groanings which cannot be uttered." He intercedeth with whom ? With the Father. How then can he possibly be a mere energy of the Father ?

Eph. iv. 30 : " Grieve not the Holy Spirit of God."

1 Cor. ii. 10 : " He searcheth all things, yea, even the deep things of God ;" and xii. 11 : " All these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Could His personality be more distinctly implied ?

Acts xiii. 2 : " The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them."

Chiefest of all we have our Lord's expressions concerning Him in His Last Supper discourse (John xiv. xv. xvi.)

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, *He*" (masculine in the Greek, though the word for Spirit is neuter) "shall teach you all things." "He shall testify of Me."

"If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world. . . . He will guide you into all the truth. For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak. . . . He shall glorify me, for He shall receive of Mine, and show it unto you."

What have we here? "A Person hearing, a Person receiving, a Person testifying, a Person reproving, a Person instructing" (Bishop Pearson).

Some have said, "Yes, but so St. Paul personifies charity:—Charity suffereth long, and is kind; Charity envieth not, etc.;—meaning, not that Charity is a person, but that persons who have charity act thus. So" (they say), "when the Holy Spirit is said to do this thing or that, we may understand that the Father doeth these things by virtue of His Holy Spirit, *i.e.* His power or influence."

Nay, but how if that which the Holy Spirit doeth is what God the Father *could not* be said to do? He *intercedeth* with the Father. How could the Father intercede with Himself? He is *sent* by the Father. He *receiveth from* the Father.

Again, others have said, "He cannot be a Person

because He is said to be *given*, and a gift is a thing." Nay, but what saith Holy Scripture of the Second Person? "Unto us a Son is given;" "God so loved the world that He gave His only begotten Son."

II. Having shown that the Holy Ghost is a distinct *person*, we must now show that He is *Divine*, that is, of one substance with God.

And first, that Baptismal formula would be a blasphemy if it were not so.

And again, Christ's language about the sin against the Holy Ghost, as even more fearful than a sin against the Son of Man, would be utterly inexplicable, were He not very God (Matt. xii. 32).

And again, St Peter spoke of lying unto the Holy Ghost, and lying unto God, as equivalent (Acts v. 3, 4).

And again, St. Paul's crowning argument against sins of the flesh is that our body is the Temple of the Holy Ghost (1 Cor. vi. 19), which he elsewhere expresses thus: "The temple of God is holy, which temple ye are" (iii. 17). That St. Paul entirely and profoundly believed that Christ's baptismal formula implied the Spirit's *Divinity* as well as *personality* would be unanswerably proved by that one verse even if it stood alone, in which he gives the Corinthians his solemn blessing: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14).

And that the Holy Ghost is of one and the same substance as the first Person of the Godhead, is proved by

that passage which, however profound and unfathomable its mystery, yet to this truth at any rate bears evident witness :—"The Holy Ghost shall come upon thee . . . *therefore* also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). And again what one Scripture expresses by the words, "partakers of the Divine Nature" (2 Pet. i. 4), another Scripture expresses by the words, "partakers of the Holy Ghost" (Heb. vi. 4).

But, assuming His Divinity as proved, it may still be asked, How is the Spirit to be distinguished from the Son of God? Does the only distinction lie in this, that the Second Person became incarnate, and the Third did not? Or have the Second and Third Persons been distinguished one from the other from all eternity?

The Fathers of the Church were led to observe that Holy Scripture continually expresses the relation of the Second Person to the First by the word *begotten*, but never once applies this word to the Third Person. The corresponding word applied to the Third Person is "*proceeding*," or some equivalent: "The Comforter . . . even the Spirit of truth, which proceedeth from the Father" (John xv. 26). So He is called the "Spirit of the Father" (Matt. x. 20). "The Spirit of Him that raised up Jesus from the dead" (Rom. viii. 11). His *Procession* from the Father was on the strength of these and other passages ruled by the Council of Constantinople (A.D. 381). Afterwards the Western Church,—observing that He is also called the "Spirit of Christ" (Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11); and that, in John xv. 26, our Lord

said, "Whom I will send unto you from the Father;" and again in xvi. 7, "If I depart, I will send Him unto you;" and again, that in xx. 22, He breathed on them, saying, "Receive ye the Holy Ghost,"—inserted the word, "*Filioque*" (and from the Son) in the clause affirming His procession.

The Greek Church complains that this was done without the authority of a General Council, and rejects the doctrine as inconsistent with the truth of God the Father's *monarchy*, i.e. that He is the one fountain of Godhead.

We reply that we maintain the *monarchy*; but, finding the Spirit spoken of in Scripture as the Spirit of the Son<sup>1</sup> as well as of the Father, we say that He *proceeds* from Both—from the Father *primarily*, issuing from Him as from a source, and from the Son *secondarily*, as from one who transmits. He issues forth (*ἐκπορεύεται*) from the Father *through* the Son, and so proceeds from Both.<sup>2</sup>

To sum up:—"The property of the Father is that He is unbegotten (self-existent); the property of the Son, that He is begotten; the property of the Spirit, that He proceedeth."<sup>3</sup> All Three being one in substance, our Creed affirms that the Holy Ghost is "with the Father and the Son together worshipped and glorified."

<sup>1</sup> Rom. viii. 9; Gal. iv. 6; Phil. i. 19; 1 Pet. i. 11; John xx. 22.

<sup>2</sup> See Appendix to this Chapter, p. 314.

<sup>3</sup> The words are those of Gregory Nazianzen (Or. xxiii.) Ἰδιον δὲ, Πατὴρ μὲν, ἡ ἀγεννησία· υἱοῦ δὲ, ἡ γέννησις· πνεύματος δὲ, ἡ ἐκπεμψις. Hooker words it thus: "The Persons of the Trinity are not three particular substances to whom one *general* nature is common, but three that subsist by one substance, *which itself* is *particular*, yet they all three have it, and their several ways of having it are that which maketh their personal distinction." v. lvi. 2.

We must now consider the further doctrine of the Creed,—that the Holy Ghost “*spake by the Prophets.*”

This addition is in fact essential to our understanding of the doctrine; without it we should be left in utter perplexity. For whereas on the one hand we are forbidden to assign to the Holy Ghost any embodiment or organic form,<sup>1</sup> on the other hand the Scriptures are continually attributing *speech* to Him. What then is the explanation? There is a passage in the Acts of the Apostles which supplies it at once. St. Paul tells the Ephesian elders (xx. 23) that “the Holy Ghost *witnesseth* in every city, *saying* that bonds and afflictions” awaited him. How are we to understand this? The very next chapter makes all clear by describing *how* the Holy Spirit bore this witness: “There came . . . a certain *prophet*, named Agabus; and . . . he took Paul’s girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews bind the man that owneth this girdle” (xxi. 10, 11). In the same passage we are told how the Holy Ghost spake by the mouth of Philip’s four virgin daughters also.

Let us take another passage: in xiii. 2 we read: “The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.” Again we ask how the Holy Spirit made Himself heard? Surely the preceding verse is intended to explain it. “Now there

<sup>1</sup> Chrysostom, in his Homily on St. Matthew (iii. 16), is careful to remark that the Holy Spirit assumed not the nature, but the form only of a Dove; and that only for the moment, in order to point out Jesus visibly to the Baptist.

were in the Church at Antioch certain *prophets* . . . . and as they ministered to the Lord and fasted, the Holy Ghost said . . . .” clearly speaking *by the mouth of* those prophets.

We may very safely assume that whenever we read of the Holy Ghost thus “speaking,” it is to be understood that He spoke by the mouth of those who had the Pentecostal gift of *prophecy*; and indeed we may reverently believe that it was for this very purpose that the Holy Ghost included prophetic utterance among His Pentecostal gifts to the Apostolic Church, viz. in order that He might thus have *an organ* through which to speak to men. These *Prophets* are frequently alluded to as a distinct order of the Christian Ministry. “God hath set some in the Church, first Apostles, secondarily *Prophets*, thirdly Teachers”<sup>1</sup> (1 Cor. xii. 28). “He gave some Apostles, and some *Prophets*, and some Evangelists, and some Pastors and Teachers” (Eph. iv. 11). And, therefore, in this same Epistle to the Ephesians (ii. 20), the Church is said to be “built on the foundation of the Apostles and *Prophets* ;” where it is manifest that *Christian* Prophets are intended; for a few verses later the admission of the Gentiles is said to have been *not* made known in previous ages, “as it is *now* revealed unto His Apostles and *Prophets* by the Spirit.”

Taking all this into account it seems highly probable that Justin Martyr, who lived in days when the existence of this Prophetic order was a familiar thought, meant to

<sup>1</sup> All the Apostles were doubtless Prophets; but all the Prophets were not Apostles: therefore the two orders are distinguished.

refer to it in the title which he nearly always gives to the Spirit, "The Prophetic Spirit." He seldom calls Him by any other name. And, if so, we may well believe that it was for the same reason, and intending to allude specially to the Christian order of Prophets, that the Council of Constantinople added the words "Who spake by the Prophets."

Now let us proceed to notice the deep interest to us of this undoubted fact that the Apostles, and many of their contemporaries, possessed this special gift of prophecy,—were, in fact, the organs by which the Holy Ghost made His supernatural communications to that generation. For have we not here at once the proof, and an explanation, of the *Inspiration* of the New Testament Scriptures?

For what do we mean by the Inspiration of these Books? We mean, as Dean Alford well expresses it,—and it is the key to nearly all difficulty connected with the question,—we mean "that the *men* were inspired, and that the *books* were the result of that inspiration." In one word, we mean that the New Testament was written by men of the order of *Prophets*, by whose mouth, therefore, in the language of our Creed, "the Holy Ghost spake." The proof that the New Testament writers had indeed this extraordinary gift of inspired utterance is threefold. 1. Christ promised it to them. 2. They tell us how that promise was fulfilled. 3. They claim credit for it in their subsequent writings.

1. Christ promised that they should have this Gift when He was gone.

Having in view the heavy responsibility of the task

which He was entrusting to His immediate Disciples, the task of publishing His Gospel, and recording for all ages the substance of His teaching, our Lord solemnly promised that He would qualify them for this task by a new and extraordinary gift; they should be "endued with power from on high;" and, until this promised power should be given, they were not to begin their preaching, nor depart from Jerusalem.

This promise is repeated again and again; "When He the Spirit of Truth is come, He will guide you into all (the) truth; for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak; and He will show you things to come (or the coming things)" (John xvi. 13).

"When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall testify of Me" (xv. 26).

"When they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: *for it is not ye that speak, but the Holy Ghost*" (Mark xiii. 11).

Our Lord could not affirm more distinctly the personality of the Holy Ghost, and that He employs prophetic men as His organ of speech.

"The Holy Ghost shall teach you in the same hour what ye ought to say" (Luke xii. 12).

And if what they "ought to say," then surely, and much more, what they ought to *write*.

But some have said, What our Lord promises here is promised not to the Apostles only but to all Christians : why should we ascribe to *them* any inspiration differing in kind from that general guidance and illumination which we believe all good Christians more or less possess ?

That this notion will not satisfy the terms of Christ's promise is clear from the following passage :—

“The Holy Ghost whom the Father will send in My name, He shall teach you all things, *and bring all things to your remembrance, whatsoever I have said unto you*” (John xiv. 26).

Here the promise is limited, by its very nature, to those who had been ear-witnesses of our Lord on earth, to the men then standing around Him.

We do not for one moment mean to deny to the Church of after ages the presence and enlightenment of the Blessed Comforter ; our Collect for Whitsuntide forbids it ; St. John, in his Epistle (1 John ii. 27), forbids it.

But that Christ meant us, in these after ages, to have the power of predicting future events, of being irresistibly eloquent without premeditation, or of remembering conversations to which we never listened, none will venture to affirm.

Such then was Christ's promise.

2. Was it fulfilled ?

Yes, within ten days of His ascension, we read that they were assembled together, waiting prayerfully for its fulfilment, when suddenly, with outward visible signs,

the promised Spirit filled their hearts. There was suddenly a sound of rushing wind, and an appearance of flame over the head of each; and forthwith they began to pour forth certain ecstatic utterances. These were the outward sensible signs. In the sermon of St. Peter's that followed—so unlike to any previous utterance of the Apostle—we see the real purpose and power of the new gift. He speaks of it, moreover, as the *promise* of the Holy Ghost, which his risen Lord had received of the Father, and bestowed on them according to His word (Acts ii. 33).

And what was the immediate effect? "They were all filled with the Holy Ghost, and they spake the word of God with boldness." "With great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all" (iv. 31, 33).

But, 3. Do they in their writings claim for their words such Divine authority as the possession of such a gift ought to confer?

Clearly they do, again and again:—

"We speak," St. Paul wrote, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" (1 Cor. ii. 13). "For this cause we thank God without ceasing, because when ye received the Word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the Word of God" (1 Thess. ii. 13).

"He that despiseth, despiseth not man but God, who hath also given unto us His Holy Spirit" (1 Thess. iv. 8).

"I certify you, brethren, that the Gospel which was

preached of me, is not after man ; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. i. 11, 12).

"God hath revealed these things unto us by His Spirit ; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. ii. 10).

"Which things," St. Peter writes, "are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven" (1 Pet. i. 12).

Thus clearly do the writers of the New Testament claim that Divine authority for their teaching (both oral and written) which Christ had no less distinctly promised them.

All this, if we may venture so to speak, was according to the plan of Christ. Christ could not publish His Gospel to the world, or found His kingdom, in the days of His humiliation. Not till the Redeemer had died could the Redemption be announced ; not till the King had ascended His throne could the kingdom be inaugurated.

Both the dissemination of the Gospel, and the building of the Church, were the functions of the Holy Ghost ; and for these purposes the Holy Ghost needed the organ of human speech. Therefore "He spake by the Prophets."

But although it is very clear that the Prophets of the Christian Church are here principally intended, the Prophets of the Old Testament are of course included in the phrase. By them, in old time, from time to time, the Holy Ghost spake and made known the mind of God.

Of the inspiration of the writers of the Old Testament, our Lord and His Apostles leave us in no doubt. They are continually asserting it.

Speaking of the writers of the Old Testament St. Peter says, "Holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). And St. Paul, "All Scripture is given by inspiration of God" (2 Tim. iii. 16).

Both our Lord and his Apostles commonly refer to the words of the Old Testament as the words of the Holy Ghost.

"David himself said by the Holy Ghost" (Mark xii. 36, and Acts i. 16).

"Well spake the Holy Ghost by Esaias the prophet unto our fathers" (Acts xxviii. 25).

"Wherefore, as the Holy Ghost saith, To-day if ye will hear His voice . . ." (Heb. iii. 7).

So the Old Testament Prophets themselves continually, "Thus saith the Lord," claiming thus to be the mouthpiece of the Holy Ghost. Very noteworthy is the challenge addressed to the false teachers, to say whether *they* could claim the gift of predicting future events, as the prophets of Jehovah could (Isa. xlv. 7 ; xlv. 21).

But we remark that under the Old Dispensation this outpouring of the Holy Ghost was neither continuous nor general. There were long intervals during which (we read) "there was no open vision" (1 Sam. iii. 1), and it was only on some chosen man here or there, that the gift of this inspiration descended.

Hence the contrast between the gift under the Old and New Dispensations.

Joel prophesied that "in the last days" (*i.e.* under the New Dispensation) saith God, "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy . . . and on My servants and My handmaidens I will pour out, in those days, of My Spirit; and they shall prophesy" (Joel ii. 28; Acts ii. 17).

This accounts for the phrase of St. John in recording a similar prediction of our Lord's. "This spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet (given); because that Jesus was not yet glorified" (John vii. 39).

"The Holy Ghost was not yet,"—clearly meaning the promised outpouring foretold by Joel had not yet arrived. Compare Acts xix. 2.

We have then a *twofold* promise of the Holy Ghost under the New Dispensation:—

1. A *general* outpouring of the strengthening and enlightening grace of the Holy Spirit, who should make the heart of the Christian His Temple and dwelling-place.

2. The return after an interval of four hundred years or more of a time of "open vision," when there should be an order of *Prophets* once more upon the earth, as in the days of Samuel, as in the days of Elijah and Elisha, as in the days of Daniel.

Such a time of "open vision" were the forty or fifty years that followed the Ascension of our Lord. The Holy Ghost once more "spake by the Prophets."

One only question remains ; Does the Holy Ghost no longer speak to man ?

That He no longer speaks to man by the mouth of Prophets must be allowed.

It seems to be a proved historical fact that the Pentecostal gift of extraordinary inspiration, that is of Prophecy, ceased with the generation of men on whom the Apostles had laid their hands.

How then since that date has the Holy Ghost been speaking within the Church ?

First, He speaks to us through the Word written. Like the Jews after the closing of the Old Testament Canon, and the hushing of their last prophet, we have become a "people of a Book." As St. Paul said of his nation, so may it be said of us Christians : "What advantage then," have we ? "Much every way : chiefly because that unto" us are "committed the oracles of God" (Rom. iii. 2). In this way the Holy Ghost still speaks to us by the Prophets.

But, secondly, Our Lord's promises clearly embolden us to believe that in the united voice of the Church the Holy Ghost yet speaketh.

But we cannot enter upon this without anticipating the subject of the next chapter.

Enough, perhaps, has been said to set forth the Doctrine of the Personality and Divinity of the Holy Ghost, and how He reveals to man the mind of God.

## CHAPTER V.

*The Church.*

HAVING in the last chapter spoken of the *Person* of the Holy Ghost, let us now proceed to consider His *work*.

In adopting this order we are following the guidance of our Catechism and Creeds. The Catechism puts it very shortly: "I believe, thirdly, in God the Holy Ghost, who sanctifieth me and all the elect people of God." But this work, which the Catechism thus sums up under the one word *sanctification*, the two Creeds develope into a fourfold work.

First, the organisation of a Holy Catholic Church. And then, through this Church so organised, the realisation of three great blessings, a Communion of Saints, a Remission of Sins, and a Resurrection to eternal Life.

We must in this chapter consider the Spirit's work of *Church organisation*.

That this is emphatically the work of the Holy Spirit is plain from Scripture. It is evident that Christ never regarded it as a work to be accomplished during His own sojourn on this earth. His language was ever,

"The kingdom of Heaven is at hand,"—not "The kingdom of Heaven has arrived."

It was needful that the King should be enthroned in glory before His kingdom could be established. Christ's work on earth was a work of suffering ; for only through suffering could He enter into His glory. This, therefore, was the work to which on earth He straitened or confined Himself.<sup>1</sup> The more glorious work He left to the Holy Spirit or Comforter, whom He promised to send. It was expedient, therefore, that He should go, in order that the Holy Spirit might come. "He shall glorify Me," He said. Christ had been *with* His people, the Holy Spirit (and through the Holy Spirit the Son also in His Divine Nature) should be *in* them.<sup>2</sup> We must mark the force of this : Christ during His earthly sojourn had no Temple. The Holy Spirit should build himself a Temple, and this Temple was the Church.

Hence the Apostles were forbidden to commence their ministry until the Advent of the Holy Spirit. That day of Pentecost was the birthday of the Church. On that day the foundations of the everlasting Temple promised to David were laid. Jesus Christ was the chief Corner Stone, but the Holy Ghost was the builder.

This, then, was His work, on the consideration of which we now enter.

#### CONSTITUTION AND NOTES OF THE CHURCH.

What is the Church ? And how is it to be known ?

<sup>1</sup> "I have a baptism to be baptized with ; and how am I straitened until it be accomplished !" — Luke xii. 50.    <sup>2</sup> John xiv. 17 ; xvii. 23.

We must turn to the teaching of Christ and His Apostles; and first, to that of Christ. Nearly half of our Lord's teaching was about the Church that was on the eve of being established on the earth. He spoke of it under the name which His hearers would most readily recognise. The prophecies of Daniel were very familiar to them. Therefore, as our Lord adopted Daniel's expression for the Messiah, "the Son of man," so for the Church also He adopted Daniel's phrase, "the Kingdom." "The God of Heaven shall set up a Kingdom." A Kingdom is said to be given to the Son of man.<sup>1</sup> So the Baptist had declared that this Kingdom was at hand. Christ, too, came preaching the Kingdom. In the Sermon on the Mount He laid down the laws of this future Kingdom. Many of His parables were designed to teach people what it would be like. It was to be like the estate of an absent landlord, showing that Christ would not reign visibly over His Church. It was to be like the mustard seed, showing how it was to grow from a very small beginning. It was to be like a net taking good and bad fish, a field sown with good and bad seed, a marriage feast where some had not a wedding garment;—showing that in this world the members of the Church would be a mingled company of good and bad.

All this was to the multitude. To His Apostles Christ spoke of the future government of His Church; how there was to be one, and only one, mode of admission, namely, by Baptism (John iii. 5; Matt. xxviii. 19); how those who were baptized were to be bound together

<sup>1</sup> Dan. ii. 44; vii. 13, 14.

in communion with each other and with Christ by the Sacrament of the Lord's supper ; how He meant to give to His Church sovereign authority to admit or reject members ; how this authority was to be devolved on the Apostles in the first instance ; how He in Heaven would confirm their decisions ; how He would be with them wherever two or three were gathered together in His name ; how the Holy Spirit should dwell in this Church as in His Temple, and guide them into all truth ; how He would never withdraw His presence, even to the end of the world ; how, though false teachers might be expected, yet the gates of Hell should never prevail against it.

Such was Christ's teaching about His future Church before His death. In the great Forty days that followed His resurrection we are told that He spake "of the things pertaining to the Kingdom of God," giving "commandments" about it to His Apostles (Acts i. 2, 3). What these more particular instructions for the organisation of the Church were we are not directly told. But indirectly we may learn what they were, by watching the manner in which the Apostles gave them effect.

Let us take some one famous Church, and observe how it was founded and organised.

We know more perhaps about the Church of Ephesus than any other ; for not only have we in the Acts a full account of its foundation, but we have also a long pastoral address delivered to its Presbyters by St. Paul ; three of his Epistles specially addressed to Ephesus ;<sup>1</sup> and, finally, our

<sup>1</sup> *One*, a circular letter, to the Ephesians among others ; *two* to their Bishop.

Lord's Epistle to this Church in the Book of Revelation. Thus Holy Scripture gives us knowledge of the Ephesian Church during some forty years of its early history.

Let us turn to the account of its foundation in the nineteenth chapter of the Acts. We there read how St. Paul came to Ephesus, and there abode three years, disputing and persuading the things concerning the Kingdom of God,—using, we observe, our Lord's own phrase for the Church. Twelve disciples of John the Baptist he found there. He asked them whether they had received any of the gifts of the Holy Spirit? No, they had not heard of the great outpouring on the day of Pentecost. Then St. Paul instructed them more fully, and they received Christian baptism, and the gifts of the Holy Ghost. Such was St. Paul's first beginning at Ephesus. Two things we here observe. The Apostle points to the Holy Ghost as the only Power whereby a Church can be founded or held together; and next, he requires Baptism as necessary to admission.

In the following chapter we have St. Paul's pastoral address to the Presbyters of this same Church four years after its foundation, when it had grown to considerable importance. From this address we learn that during St. Paul's residence among them the main subject of his teaching was still "the Kingdom." He speaks of having gone about among them preaching not only repentance and faith, but also "the Kingdom of God."

He had ordained all these Presbyters whom he was addressing. He calls them "overseers" (or Bishops) whom the Holy Ghost had set over the Church. Thus

we have an ordained Ministry distinctly recognised, and their Ordination no less distinctly spoken of as an operation of the Holy Ghost.

In the third place we find St. Paul four or five years later addressing a circular Epistle to this same Church among others. And of this Epistle the chief purpose was to lift these Ephesian Christians into a consciousness of the grandeur of their vocation. The Church of which they were members was not merely a local institution ; it was more ; it was a living portion of that one Holy Catholic Church which was the Household of God, the Mystical Body of Christ, the Temple of the Holy Ghost.

Grounded in the predeterminate Counsels of the Father, redeemed by the Blood of the Son, sanctified by the indwelling Spirit, the Church could have but One Lord, one Faith, one Baptism (Eph. iv. 5). These were the notes whereby the true Church was to be known, whether at Ephesus or elsewhere :—

Allegiance to one Lord.

Confession of one common Creed.

Participation in the same Sacraments.

These are the three outward and visible marks whereby we are to recognise the genuine Church of Christ.

The date of this Epistle to the Ephesian and other Asiatic Churches of St. Paul's founding marks an epoch in the development of the doctrine of the Christian Church. Heretofore St. Paul had always spoken of the Churches in the plural number ; and such, from first to last, is the language of the Acts of the Apostles. It was not until his long-cherished wish to visit Rome was

fulfilled, and he found himself looking out upon all these several Churches from this, the metropolis of the Roman Empire, that the glorious truth of the imperial unity of Christ's Kingdom dawned upon him, and became his habitual thought. At any rate, it finds no expression in his earlier Epistles. In them it is always "the Churches" of which he speaks. In the Ephesian Epistle it is "the Church."

And he notes carefully, as we have seen, the marks whereby membership in this One Church was to be verified.

Then he goes on to declare how Christ appointed a varied Ministry, Apostles at the head of all; then Prophets, who were to preach the Word; then Evangelists or Missionaries; then Pastors, who were to have cures of souls; and, lastly, Teachers, who were to care for the young and uninstructed.

Thus were the Saints to be perfected, that is, to grow in holiness; thus was the Body of Christ to be compacted; thus was the Temple to be built up as a habitation wherein God's Spirit might dwell.

This organisation of the Ministry of the Church is more fully prescribed in the two Epistles which St. Paul addressed to Timothy, who, in the Apostle's absence, presided over the Ephesian Church. In these Epistles he lays down very careful directions for Timothy's guidance in the selection and ordination of Presbyters and of Deacons.

They are to be men whose own homes are well ordered, who are bringing up their children well; sober,

and temperate in their habits. Each is to serve as a Deacon first, and if approved, to be advanced to Priest's Orders. Timothy's own higher office, as Vicar Apostolic, is to ordain ministers (iii. 1-13), to assign them their stipends (v. 17), to maintain discipline, to examine and (if need be) excommunicate offenders, to regulate the almsgiving and sisterhoods, or Deaconesses,<sup>1</sup> of the Church.

From the Second Epistle to Timothy we see how anxious St. Paul was to preserve a succession of faithful ministers in the Church. He had himself ordained Timothy, and he charges Timothy in turn to "commit to faithful men" the doctrine which he had received, that they, too, might transmit the doctrine unalloyed to others. And so it might be kept pure.

How necessary this was we learn partly from the mention in this same Epistle of false teachers who were creeping in; and still more from the Epistle which our Lord Himself, in the second chapter of the Revelation, charges St. John to deliver to one of Timothy's successors in the government of the Ephesian Church. There we learn that men were boasting that they had the Apostolic order who had it not, and were seducing the Ephesian Christians from their fidelity.

From this rapid review of the constitution of the Ephesian branch of the early Christian Church, we may gather very clearly the definition of the Catholic Apostolic Church in which the Christian professes in his Creed

<sup>1</sup> It is now generally agreed that the word rendered "their wives" in 1 Tim. iii. 11, should be translated the "Deaconesses."

that he believes. And it agrees with that given in our ninth Article :—

It is a divinely-instituted society, maintaining its continuity from age to age by unity of doctrine, and by the due administration of the Sacraments. We must add that to secure this unity of doctrine and due administration of the Sacraments, two things were plainly regarded by Christ and His Apostles as necessary ; namely, Discipline, and a succession of duly ordained Ministers.

No community of Christians, therefore, who can show that they fulfil the following conditions, can be refused recognition as a branch of the one Holy Catholic Church of Christ :—

1. The acknowledgment of the One *Lord*.
2. Acceptance of the Christian *Creed*.
3. The due administration of those two *Sacraments* which Christ Himself ordained.
4. And, as security for the transmission of the Creed and Sacraments, Church *Discipline*, and a continuous *Ministry*.

The *third* and *fourth* of these *notes* of the Church may seem to need further explanation.

In respect of the *third*, it may be asked why did St. Paul in his formula—"One Lord, one Faith, one Baptism" (Eph. iv. 5)—mention *one* of the two Sacraments only? The answer is obvious ; he was addressing individual Christians, and speaking of *their* notes of Church-membership. To have included the other Sacrament among these essential notes of Church-membership would

have excluded infants, and would have excluded also non-communicants. Holy Scripture teaches, and our Church declares, that every one who is duly baptized and continues to acknowledge the one Lord, and to profess the Christian Creed, is to be reckoned a member of the Church, although he be not a communicant.

That there should be adult non-communicants within the pale of the Church may be matter for regret and humiliation. But our Lord foretold this mingled character of His Church. Are we to refuse to recognise them? "Wilt Thou that we go and gather them up? But He said, Nay: lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together."

St. Paul therefore mentions the one introductory Sacrament in his definition of *individual* Church-membership. But we know from another passage that he included the other Sacrament in his definition of a *Church Community*.

Speaking of the "many" of the Church at Corinth, he says plainly, in 1 Cor. x. 16, that it is the breaking of bread and partaking of the Cup which puts them into communion with Christ; it is the partaking of the one bread that makes them, being many, "one body,"—of the Body of Christ.

Our church is therefore clearly in accord with St. Paul in mentioning the due administration of *both* Sacraments as a note of the Church.

Let this suffice in explanation of the *third* note. Let us proceed to the *fourth*.

Besides the Common Lord, the Common Faith, and

the Common Sacraments, there must be a *continuous Ministry and Discipline*.

But our Church in her Articles seems to agree with Hooker in teaching that, although *some* ministerial regimen and *some* Discipline are essential to every branch of Christ's Church, yet that *uniformity* of regimen and Discipline is not necessary.

Therefore no prescribed form of Ministerial Polity or of Discipline is included in our Article's definition of the Church of Christ.

As in the days of the Apostles, so now, while, on the one hand, we believe in the one Holy Catholic Church, so we believe, on the other hand, that this one Body is made up of independent National or Particular Churches; *united* in respect of the three great points above mentioned (the same Lord, the same Faith, the same Sacraments); *independent* one of another in respect of government and discipline.

But while our Church jealously maintains this *independence of particular Churches in respect of Polity*, she clearly asserts *her own* belief that the threefold Orders of Bishops, Priests, and Deacons, are of Apostolic origin and authority.<sup>1</sup>

How may this be shown? Very simply:—From the Pastoral Epistles it clearly appears that Timothy and Titus held a grade of ministry superior to and distinct from that of the Presbyters and Deacons whom they are commissioned to ordain; and from Rev. ii. 1 it seems that they had successors in this higher office.

<sup>1</sup> See the Preface to the Ordinal.

Whether this highest grade received then, or a generation later, the distinctive name of Bishops, is unimportant; and whether now they be called Bishops, or Chief-Pastors, or Chief-Presbyters, is unimportant. What we do hold to be important, as a safeguard provided (as we believe) by the Apostles for the continuance of the ministerial succession, is that there should be a higher Order, above that of Priests and Deacons, responsible for all ordinations.

We may therefore venture to interpret the mind of our Church in respect of *non-episcopal* Churches, thus :—

As to those that have abandoned episcopacy, but have retained the *presbyteral* succession, all that we affirm is that they have lost a very important safeguard, but our definitions do not exclude them from the Catholic Church.

As to those who have abandoned, not only episcopacy, but the presbyteral succession also, we say that they are *new societies*, Christian it may be, but certainly not branches of the old historic Church of the Apostles.

But this leads us on to a further question—

#### IS THE CHURCH OF CHRIST VISIBLE OR INVISIBLE ?

It may be said, "If the Christian Church be an external visible fact in the world's history, why make it an article of faith? It is the *unseen* that requires to be believed by an effort of faith, not what is visible."

Some answer: "The Church spoken of in the Apostles' Creed is, *not* the outward visible society so called, *but* the invisible society of those who are truly Christian at heart, known only to God."

This distinction between a visible and invisible Church was a favourite notion of the English Reformers. But it is a modern notion ; and is not to be found in the New Testament. *There* the Church is always spoken of as a visible society of professing Christians, some more some less sincere, some more some less holy in their lives ; intended to be thus mingled until the Day of Judgment, when God, who knows the heart, will separate them. Such is the teaching of our Lord's Parables of the Net and of the Tares ; and such is the teaching of the Apostles who in their Epistles address *all* as members of the Church and as "called to be saints," though many require to be sternly reprov'd for their unholy lives.

But if this be so, and if the Holy Catholic Church mentioned in the Creed be a visible society, whose establishment after our Lord's Ascension is a plain historical fact, why make it an article of faith ?

The answer is a very simple one :—It is unlike all other merely human societies ; it is a *divine* society, instinct with divine *power* such as no other society in the world possesses, and this, its supernatural character, being invisible, is an article of faith.

What then is this divine power possessed by the Church ?

It is the power of the Holy Ghost dwelling in the Church and working through the Church's organisation for the sanctification of her members. And by this is meant—not the direct action of the Holy Ghost on the heart of the individual Christian—*that* might be carried

on if there were no Church—but the indirect action of the Holy Ghost on Christians through the Church's organisation.

And how is this indirect action exercised? In other words, what are the *means of grace* offered by the Church to all her members?

1. The ministry of the Word.
2. The ministry of the Sacraments.
3. The ministry of Discipline.

Of this threefold ministry some further explanations may be needed.

#### THE MINISTRY OF THE WORD AND SACRAMENTS.

And first, the ministry of the Word. Of God's Word written we have already said enough.

On that first generation of Christians, and especially on those who were Apostles or of Apostolic rank, was devolved a responsibility which has rested on no succeeding generation of Christians. That first age had to commit to writing, and so fix for all time, the Revelation which had been made to the world by Christ. We have seen in the last chapter how they were specially qualified for their task by an extraordinary gift of Inspiration.

We pass on, therefore, to the consideration of God's Word *spoken*, to the ordinance of preaching as a means of grace in subsequent ages. Is this equally inspired? No, certainly not. Just so far as the preacher is a holy and prayerful man will he have the assistance of the Holy Spirit in his preaching, and no further. The Pentecostal gift of *extraordinary* inspiration ceased with that first age.

What security, then, have we that the word spoken by the Church's ministers shall still be God's Word to us?

Absolute security we have none.

But our Lord's Apostles made such provision as they could, to ensure the preaching of true doctrine in all subsequent ages of the Church.

How was this provided for? As the continuance of the Sacraments was provided for—by the appointment of an ordained ministry. No attentive reader of the New Testament can fail to see how carefully the ministry of the Word and Sacraments was hedged about.

First by our Lord: He did not commission all His disciples to be Ministers of the Gospel, but only chosen men whom he named Apostles.<sup>1</sup> They were to preach, and to baptize, and to break bread in remembrance of Him.

After His resurrection He gave them a yet more solemn commission—"As my Father hath sent me, even so send I you." And that this commission was not limited to the Apostles, but meant to extend to their successors also, He made plain by adding, "Lo, I am with you, even to the end of the world."

Most careful, therefore, were the Apostles to ordain elders in every city by the laying on of hands, who should continue this Ministry in their absence, and after their death.

In the New Dispensation as in the Old no man can undertake the priesthood except "he be called of God," as the Epistle to the Hebrews witnesses (v. 4).

<sup>1</sup> Whether the Seventy, subsequently appointed, were a permanent order or no, we cannot certainly decide.

Accordingly St. Paul asks, "How shall they preach except they be sent?" (Rom. x. 15), and forbids the notion that all are equally entitled to preach, asking, "Are all apostles? are all prophets? are all teachers?" (1 Cor. xii. 29).

So careful was he to provide for the ordination of qualified men as ministers, that when he could not visit a Church himself for this purpose, we find him sending a Vicar-Apostolic to act for him, as Timothy to Ephesus, and Titus to Crete. From the instructions which he gave them, we learn that their chief function was their ordination of deacons and elders. They were to select, prove, examine, and by laying on of hands commission these deacons and presbyters.

And again and again he charges them to deliver to these younger ministers the same sound form of words, the same sound doctrine which they (Timothy and Titus) had received from the Apostles at their own ordination.

This deposit of doctrine they were to transmit to the younger generation.

"Hold fast the form of sound words which thou hast heard of me;—that good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us. And the things which thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. i. 13, 14; ii. 2).

This extreme care of the Apostles to provide a constant succession of duly ordained ministers in the Church is to be noted. The early Fathers in arguing with heretics appeal again and again to the *continuity*

of the Christian ministry, as a very important security for the transmission of true doctrine.<sup>1</sup>

There are always some who chafe under these wise restrictions, who would relax all rules, admit all to be ministers, do away with all subscription to formularies. Not so Christ's Apostles. They would allow none who were not duly approved and commissioned to take upon them this ministry.

To the inspired foresight we owe it that this sacred torch of divine truth and these sacraments of grace have been handed down to our later days.

We have now spoken of the Christian ministry with special reference to the dispensation of the *Word* and *Sacraments*. But this involves them in another duty, the duty of maintaining Church *discipline*. To this we must now pass.

#### CHURCH DISCIPLINE—THE POWER OF THE KEYS.

In every organic society sovereign power must rule over the members of the society, and must rest somewhere :—the power of admitting, the power of censuring, the power of rejecting, the power of readmitting those who have been excluded, this power *must* rest somewhere, either in the society collectively, or in some governing body. This is essential to all societies. Most of all essential is it in the case of a society which claims to

<sup>1</sup> See Irenæus, iii. 2, 3, 4. If you wish (he argues) to ascertain the doctrine of the Apostles, apply to the Church of the Apostles ; in the succession of bishops tracing their descent from the primitive age and appointed by the Apostles themselves, you have a guarantee

bestow on all its members the very highest of all privileges, the covenanted favour of God.

The phrase used in Scripture for this inestimable privilege which full Church-membership carries with it, is *remission of sins*.

To be admitted into this society is, in Scripture language, to be "baptized into the remission of sins." St. Peter's invitation on the day of Pentecost was, "Be baptized for (or rather *into*) remission of sins" (Acts ii. 38).

Hence the phrase in our Creed:—

"I acknowledge one baptism for (or rather *into, as an admission into*) the remission of sins."

As the one sacrament admits us into it, so the other sacrament is said by our Lord Himself to preserve us therein. In instituting the Holy Communion His words were, "Drink ye all of this, for this cup is the new covenant in My blood for the remission of sins."

"Remission of sins" therefore both in the New Testament and in the Creed means a *present state* of pardon or favour, or acceptance; it is the "state of salvation" spoken of in the Church Catechism.

As Church-membership, then, carries with it so inestimable a benefit, clearly the *responsibility* of dispensing it is proportionably great. On whom does it rest? Christ foresaw the need of providing for the exercise of this responsibility. He appears to invest His Church at large with this sovereign power over

for the transmission of the pure faith, which no isolated, upstart, self-constituted teachers can furnish. See also Hegesippus in Eus. *H. E.* iv. 22; and Tertullian *de Præscr.* 32.

its members, and also He seems to provide that the Church should devolve it upon her ministers.

Three passages occur to us at once where Christ seems to speak of this matter.

The first is to St. Peter in Matt. xvi. St. Peter had just confessed his full belief that Jesus was the Son of God. A holy joy seemed to fill our Lord's heart that one of His Apostles had now, for the first time apparently, realised the full truth of His Divine nature; He turns to him, and there and then gives him the keys of His Kingdom: "Whatsoever thou shalt bind on earth shall be bound in heaven: whatsoever thou shalt loose on earth shall be loosed in heaven." A phrase most familiar to a Hebrew, "binding and loosing" being the common expression among the Jews for the exercise of authority. Clearly our Lord meant to clothe St. Peter with authority to be a ruler in His Church. By "binding and loosing" Christ clearly meant admitting into or rejecting from Church communion.

But was St. Peter *alone* to have this authority? No. We turn to the next passage: it is in the eighteenth chapter. Christ is there speaking of offending members of the Church. For Christ saw plainly that in His new society there would be offences. How are they to be dealt with?

Gently, at first by expostulation. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone,"—privately, Christian expostulating with Christian. This may suffice: let it be first tried. "If he shall hear thee, thou hast gained thy

brother. But if he will not hear thee, then take with thee one or two more "witnesses,—as it were, to strengthen the expostulation. And if the offending brother still neglects to listen, what then? "Tell it unto the Church." The case must now be brought before the society publicly. But how if he still refuse obedience? "If he neglect to hear the Church, let him be unto thee as a heathen and a publican"—the ordinary expression for being put out of the synagogue. "Let him be put out of the Church's communion," excommunicated.

No society could exist, as a society, without this power of expelling obstinate offenders. And Christ adds: "Verily I say unto you" (unto *you*, not unto *thee*, for Christ is speaking of the whole society now), "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Christ in heaven will confirm these sentences of His Church. "For where two or three are gathered together in My name, there am I in the midst of them" (Matt. xviii. 18-20).

We see that the same authority which Christ before had seemed to give to St. Peter singly, He now gives to the Church at large, as a self-governing society. As we said, no human society could exist, as a society, without such sovereign authority over its individual members.

Thus, from these two passages, we learn that Christ gave, on one occasion to St. Peter, on another occasion to the Church at large, the power of "*binding and loosing*;" and that by this phrase He meant the power of excommunication and the power of admission.

Now, may these two passages (Matt. xvi. 19, xviii. 18) be taken to explain the third and most important passage in St. John (xx. 23)?—

“Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.”

We observe that whereas in those two passages the phrase was “binding and loosing,” the phrase here is “remitting sin and retaining sin.”

At first sight this latter phrase seems to convey a more awful meaning. And yet the wisest of our English divines<sup>1</sup> have explained the one phrase by the other. How? Not by lowering the latter, but by raising the former.

Do we sufficiently realise to ourselves all that is contained in the privilege of being in communion with the Church? If Christ's Church be in truth His Body; if to be in communion with the Church is to be in communion with Christ; and if to be in communion with Christ is to be one of an accepted, *forgiven* people,—then, to be cast out of that communion would seem to mean the forfeiting of that forgiveness; and to be admitted into that communion would seem to mean being made a sharer in that forgiveness. And thus we may explain the latter phrase—“remitting and retaining sin”—by that former phrase, “binding and loosing Church-membership.”

Without for one moment lowering the phrase of St. John, we have thus obtained a most important qualification of it. We have come to see, by the help of that other

<sup>1</sup> See for instance Hammond on John xx. 23, and Bishop Harold Browne on Art. xxxiii.

phrase of St. Matthew, that the forgiveness or remission of sin spoken of in this passage of St. John is not *direct*, but *indirect*. And this is most important.

*Directly* none but God can forgive sin. But if God grants pardon to a certain community, and certain persons have the power of including in, or excluding from, that community, then, *indirectly*, those persons are intrusted with the dispensing of God's pardon.

But is not this (some may say) a distinction without a difference? Is it not virtually the same thing as giving them the power of forgiving sin? No. The illustration of an *amnesty* will make the difference clear.

A king grants an amnesty to all the inhabitants of a country who will, before a certain day, assemble themselves within the walls of his royal city. And to his officers he gives the keys of the city gates, to admit or to exclude. What happens? Some seek admission, and are admitted. Some are refused. Some decline to come. Clearly those inside are most safe. Clearly those outside run a great risk. That is all the officers can say. The prerogative of mercy still rests with the king, and the king only. Those inside the city, though now *amnestied*, may, by their subsequent conduct, forfeit the amnesty. And those outside, though not included in the present amnesty, may eventually be pardoned by the king's free mercy.

So it is with the power of the keys of the new Jerusalem. Christ's Church, Christ's ministers, admit and reject from Church communion. And they cry aloud, and say, Those inside are most safe, and those outside run a great risk. But they never confuse this

power with the power of actually forgiving sin. The forgiveness of sin belongs to God, and God only.

Now, let us proceed to inquire whether this distinction between the power of the keys, and the power of forgiveness of sin, is borne out by the Apostles' own interpretation of their commission, as shown by their subsequent exercise of it.

Two conspicuous examples occur at once,—the case of Simon Magus, and the case of the incestuous Christian at Corinth. In the first case, a man had been admitted to baptism whom the Apostles afterwards discovered to be unworthy of Church communion. Without any hesitation, remembering their commission, they excommunicate him. And in doing so they are confident God will approve and ratify this their judgment. But we must mark well how carefully they distinguish between this their apostolic judgment and God's final judgment. St. Peter, while he excommunicates, adds the words, "Pray God, if perhaps the thought of thy heart may be forgiven thee" (Acts viii. 22). Now look at the other case at Corinth. Again a baptized Christian falls into grievous sin. The Apostle, without any hesitation, commands the Corinthian Church to assemble in full congregation, and excommunicate the offender. But he adds these words after the sentence: "That his spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5).

Thus careful were the Apostles to distinguish between their prerogative of the keys and God's prerogative of forgiveness. As was before remarked, never once do we read of their saying, as Christ said, "Thy sins be forgiven thee." Clearly they did *not* understand

our Lord's words, on that evening of Easter day, to extend to them the Divine prerogative of forgiving sin against God. Clearly they understood the phrase "remitting and retaining" in the same sense as that other phrase in Matt. xvi. 18, "binding and loosing;" that is, rejecting from, or admitting into, Church communion.

And now, in conclusion :—is this the sense in which the Church now applies Christ's words in the Ordination of Priests? Our soundest English divines (Hooker and Barrow, for instance) say that it is. And observe the immediate context :—"Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. *And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments.*" May we not take these latter words as intended to be an explanation—the very explanation we have been suggesting—of those former words? They are to remit sin by admitting to the ministry of the Word and Sacraments. They are to retain sin by excluding from the ministry of the Word and Sacraments.

One further proof may be given that this is the mind of the Church. Three examples of Absolution occur in the Prayer-book. We need not speak of the first, that in the Morning and Evening Prayer, for it is declaratory; nor need we speak of that in the Holy Communion, for it is a prayer.

But let us turn to that in the Visitation of the Sick. There, if anywhere, the minister of Christ is making full use of that solemn commission intrusted to him at ordination; for listen to the words: "By Christ's authority committed unto me, I absolve thee from all thy sins."

At first sight it may seem to us, and to many I know it does seem, that the priest is here assuming to himself God's prerogative of forgiving sin. But is it so? Do the priest's words mean that the sick man's account with God is thereby closed? Clearly not, for listen to what follows:—Directly after uttering these words, the same priest kneels down, and represents the sick man as still “most earnestly desiring God's pardon and forgiveness.”

What, then, did his words, “I absolve thee,” mean? That same Collect teaches us, for it continues:—“Preserve and continue this sick member in the unity of the Church.” Observe, it is not, Restore him to the unity of the Church; but, “Preserve and continue” him in the unity of the Church, to which, by my absolution, I have just restored him. It is his account with the Church—not his account with God—that the Prayer-book intends to be closed by that absolution.

For thus it is:—The sick man is troubled in conscience; he has done things whereby he fears he may have forfeited communion with the Church, and whereby he knows he has displeased God. He is penitent. What, then, does the Church instruct her minister to do? From the first fear, he absolves him. From the second fear, he prays God to release him. Thus carefully does our Prayer-book make plain to us the meaning of this her most solemn absolution.

Oh that we valued more, as Christ intended us to value, this privilege of being in full communion with that holy Church which God has thus taken into covenant with Himself for Christ's sake!

## CHAPTER VI.

*The Sacraments.*

OUR endeavour, in this chapter, will be to make plain to ourselves the Church's doctrine of the Sacraments.

We cannot have a better definition of a Sacrament than that given in our Catechism ; it is as old, in substance, as St. Augustine :<sup>1</sup>—

A Sacrament is “an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.”

Then the Catechism proceeds to insist especially on there being two distinct parts in a Sacrament.

“How many parts are there in a Sacrament?”

“Two ; the outward visible sign, and the inward spiritual grace.”

To suppose that these two things coalesce into one thing would (in the language of our Articles) “overthrow the nature of a Sacrament.”

The two must be kept clearly and distinctly apart in the mind's eye, or we shall surely fall into confusion.

Still more needful is it to define to ourselves what

<sup>1</sup> See his 272nd Sermon, *ad infantes de Sacramento*, and his 54th Epistle, *ad Januarium*.

we mean by a *sign*, and what we mean by a *grace*, in this passage.

Three-fourths of the controversies which divide the Church arise from the bad habit of not defining the terms we use.

Let us begin, then, by defining the word *sign*, as it is used in this passage.

"A sign is a thing which, besides the impression it makes on the senses, of itself suggests the thought of something else to the mind."<sup>1</sup>

The Latin word was often used for a seal; hence "*to sign*" means, in legal language, to ratify a thing either by setting one's seal to it, or by subscribing one's name; "*signature*" meaning properly either the one or the other. The words that accompany such legal signature are usually, "I sign, seal, and deliver this as my act and deed." A deed of sale, or a deed of gift, when so signed, becomes a legal *instrument* whereby property is *conveyed* from one party to the other. Many other *signs* were used by the ancients in ratifying covenants.

As in our Marriage Service a ring is used, so, among the Romans, a few grains of corn were delivered by one party to the other. Among the Hebrews salt was handed over and eaten;<sup>2</sup> or a stone was set up;<sup>3</sup> or a sandal was loosed, and passed from one to the other;<sup>4</sup> or they pledged one another in a solemn meal;<sup>5</sup> or, in more

<sup>1</sup> "Signum est res, præter speciem quam ingerit sensibus, aliud aliquid ex se faciens in cogitationem venire." S. Aug. *De Doct. Christ.* ii. i.

<sup>2</sup> Lev. ii. 13; 2 Chron. xiii. 5.

<sup>3</sup> Gen. xxxi. 45.

<sup>4</sup> Ruth iv. 7; Ps. lx. 8.

<sup>5</sup> Gen. xxxi. 54; Ex. xxiv. 11.

sacred covenants, an animal was sacrificed, and divided into two halves, between which the contracting parties were to pass.<sup>1</sup> But, whatever the *sign* might be, a set form of words was always used, declaring what was covenanted or conveyed ; and (as St. Augustine remarks<sup>2</sup>) the sign was often called by the name of the thing signified.

When David poured forth the water of Bethlehem as a solemn libation to God, he said, "Is not this the blood of the men who went in jeopardy of their lives?" As often as the Israelites renewed their Paschal covenant they killed and ate a lamb, saying, "This is the Lord's Passover;" meaning that it was a sign announcing or showing forth to them and to their children that original Passover in Egypt whereby they had been redeemed.

Now that the word *sign*, in our definition of a Sacrament, is used with a special reference to this sense of the word, is plain from many considerations.

The language of our Articles agrees best with this notion. Sacraments are there said to be "certain sure witnesses, and effectual signs of grace;" and, again, the sign is described as "a sign or ceremony ordained of God." Still more plainly, in speaking of the Sacrament of Baptism, the sign is called an "*instrument*" whereby certain promises "are visibly signed and sealed."

St. Bernard, in a passage very often quoted,<sup>3</sup> compares the Sacraments with our instruments of "*investiture*" (investiture into lands, honours, dignities), which are

<sup>1</sup> Gen. xv. 10, 17.

<sup>2</sup> *Quest. in Levit.* lvi.

<sup>3</sup> *De Cænt Domini*, Sermon i. p. 145, quoted by Waterland.

significant and emblematical of what they belong to, and are, at the same time, *means* of conveyance, instancing a *book*, a *ring*, a *crozier*. And Bonaventura likens the outward sign to the sign-manual of a king, which *conveys* a gift.

The divines of the sixteenth and seventeenth centuries repeat the idea continually. Hooker speaks of the Eucharist as being, to Christians, an *instrument* whereby the Lord Jesus "gives them in hand an actual possession of saving grace." The explanation is given still more expressly by Wake, Ussher, Brevint, Tillotson, and Waterland.

It need hardly be said that this idea of a Sacrament is suggested again and again in Holy Scripture. In several passages<sup>1</sup> Baptism is likened to a *seal*; and, obviously, because it is the outward and visible sign, seal, or signature, whereby a Divine Covenant is ratified.

Again, in the case of the other Sacrament, our Lord, in His institution, used the word *Covenant* (or Testament) most emphatically: "This is the new Covenant in My blood;" having clearly in His mind the very similar words which Moses used in ratifying the Old Covenant, saying, "This is the blood of the Testament (or Covenant) which God hath enjoined unto you."<sup>2</sup>

Now if we think of this meaning of the word "sign" in reading our Church's definition of a Sacrament, we shall at once understand the very important words that follow :—

<sup>1</sup> 2 Cor. i. 22; Eph. i. 13; iv. 30.

<sup>2</sup> Heb. ix. 20, where the reference to our Lord's words of institution seems to be clear.

This sign (the Catechism proceeds to say) must be one ordained by Christ Himself, "*as a means whereby we receive,*" the inward spiritual grace, "*and a pledge to assure us thereof.*"

The outward visible sign as really and truly conveys to us the inward spiritual grace, as the parchment deed, duly signed, sealed, and delivered, conveys property to the purchaser or heir.

Our Church teaches us distinctly that the one part of the Sacrament is a *means* of our receiving the other. Unless we will receive the outward visible sign which Christ has ordained, we have no right to expect the inward and invisible grace which He has promised.

But here a further explanation, by way of caution, may be needed.

If there be one thing more clearly revealed than another, it is this:—That in all God's gifts to man the Holy Spirit is the *agent* of the gift. St. Paul, after speaking of several divine gifts or graces, adds, "All these worketh that one and the selfsame Spirit."<sup>1</sup> Our Lord declares that it was by the Holy Spirit that He worked His miracles, calling Him "the finger of God."<sup>2</sup> "He shall receive of mine (He said on another occasion), and shall show it unto you."<sup>3</sup> So, in the case of the Sacraments, the *agent* is the Holy Spirit. And inasmuch as this agent is a living Person, absolutely free (as Scripture reminds us<sup>4</sup>) to come and go where and when He listeth, He cannot *need* any human or material means for the

<sup>1</sup> 1 Cor. xii. 11.

<sup>2</sup> Luke xi. 20.

<sup>3</sup> John xvi. 14.

<sup>4</sup> John iii. 8.

conveyance of God's gifts to man. This is most true. But it is equally true that He may will to employ such means as a rule. Thus the Israelites were cured of the serpent's bite *by means of* the Brazen Serpent; Naaman was healed of his leprosy *by means of* the waters of Jordan; the blind man, in the ninth chapter of St. John, had his sight restored, *by means of* the pool of Siloam. And yet, of all these intervening things, those words of the Wisdom of Solomon<sup>1</sup> are true:—"He that turned himself towards it was not saved by the thing he saw, but by Thee that art the Saviour of all!"

Therefore, to sum up this part about the outward visible sign in a Sacrament,—our Church teaches us, and Holy Scripture teaches us, that Christ has chosen to connect the grace of either Sacrament with an outward and visible sign as a "means conditional"—"not a physical but a moral instrument"<sup>2</sup>—of our receiving the grace. We do not say that He could not, nay we allow that He might, impart the grace without the ordained sign; but we do say that we have no security or promise that He will do so; whereas we have a distinct promise and security that if we faithfully do the outward thing, He *will* assuredly impart the inward.

We must now pass on to the consideration of the other part of a Sacrament, the inward spiritual grace; and first we must define as carefully as we can the meaning of this word grace.

The English word "grace" has come to stand for

<sup>1</sup> Wisd. xvi. 7.    <sup>2</sup> These phrases are Hooker's (*E. P.* v. lvii. 3, 4).

two quite distinct Greek words. There is one Greek word (*χάρις*) occurring more than a hundred times in the New Testament—meaning “God’s favour.” And our translators render this by the word “grace.”

There is another kindred Greek word (*χάρισμα*) occurring very frequently (especially in the First Epistle to the Corinthians), meaning a *gift* which God’s favour bestows on man. And this our translators very wisely render by the word “gift”—speaking of the “gifts of the Spirit,” and “spiritual gifts.”

But unfortunately St. Jerome was not so careful in translating the First Epistle to the Corinthians; and in the Vulgate version of that Epistle one and the same word, “*gratia*,” is used both for the Greek word meaning God’s favour, and for the Greek word meaning a divine gift.

From their great familiarity with the Vulgate, nearly all the theological writers of the Western Church thus became accustomed to use the word “*gratia*,” in both senses; and the double use of the word *grace* may be traced all through our Prayer-book.

In the following passages the word is clearly used (as in our translation of the Bible) for God’s favour or mercy or goodness.

“The throne of grace,” *i.e.* the throne from which we look for favour.

“The grace” (or favour) “of our Lord Jesus Christ and the love of God.”

“Thy bountiful grace and mercy.”

“Thy children by adoption and grace.”

No less clearly in these other passages the word

stands for some gift or gifts which God's favour bestows :—

“ Means of grace ” (in the general Thanksgiving).

“ Replenish her with the grace of Thy Holy Spirit ” (the gift of Thy Holy Spirit). “ Enrich them with Thy heavenly grace ” (gifts which, like the Pentecostal gift, come down from heaven).

“ Pour down upon us the abundance of Thy grace ; ” “ pour Thy grace into our hearts ”—in these passages the word clearly stands for the gifts of the Holy Spirit.

“ Give grace to all bishops and curates, ”—clearly meaning “ the many excellent gifts ” spoken of elsewhere.

Now in which of these two senses is the word used in these questions and answers in the Catechism ?

Clearly in the latter. The inward and spiritual grace must be something bestowed, a *charisma*, a gift from God to man.

What the particular gift, or *charisma*, in any particular case may be, is quite another matter, needing further definition. Most commonly in the Prayer-book, the grace or gift we ask for is the grace or gift of the Holy Spirit. But the inward and spiritual grace bestowed in a sacrament is not the Holy Spirit ; and clearly it needs further definition. Moreover, the gift or grace in one Sacrament is not the same as the gift or grace bestowed in the other Sacrament.

This requires to be distinctly understood ; because some in modern times speak or write about “ Sacramental grace, ” as if it were a distinct something needing no further definition.

If we wish to avoid such confusion of thought, we should not speak of "sacramental grace," but rather (as the Catechism does) of "*a* sacramental grace,"—"an inward and spiritual grace." And it would tend still further, perhaps, to clearness of thought, if we used the word which more properly translates *charisma*, viz. "gift." Then every one would see at once that he was responsible for defining the gift,—the word "gift" in itself being indefinite.

We must, in the second place, therefore, proceed to define what the inward and spiritual gift is. Is it the same or is it different, in the two Sacraments?

According to the clear teaching of our Church in her Catechism it is different:—one distinct gift is bestowed in Baptism, and another distinct gift is bestowed in the Lord's Supper.

This will plainly appear in a separate discussion of the two Sacraments, to which we will now proceed.

#### I. BAPTISM.

What is the inward and spiritual gift in Baptism?

In one word it is *Regeneration*.

The answer in the Catechism resolves this single word into a twofold meaning,—

"A death unto sin and a new birth unto righteousness."

What is the death unto sin? And why is it here spoken of as a *gift of God*, rather than our own act?

What has been said (in a preceding chapter) of Christ's Atonement explains this. Christ's death was a

*death unto sin* available for all mankind.<sup>1</sup> It only remains that it be applied to us individually. And it is so applied in Baptism. All who are baptized into Christ are baptized into His death<sup>2</sup>—the benefit of His *death unto sin* is made *theirs*. Thus we see how it is a gift or grace of God.

And what is the “new birth unto righteousness”?—It is that gracious act of God whereby for Christ’s sake He adopts us as His children, translates us into the kingdom of His dear Son, and so brings us under the sanctifying influences of His Holy Spirit, which, as consciousness opens, counteract the tendency to sin within us.

It is important to understand that this regeneration or new birth is as purely a grace or gift of God as natural birth. Therefore an unconscious infant is as capable of it as an adult.

Thus we see that the grace of Baptism is twofold, corresponding to the two parts of the theological idea of *Original Sin*.

For as in Original Sin there is to be considered (1) the *wrong relation to God* which we inherit, and which places us *ipso facto* under His displeasure; and (2) the corrupt tendency which we inherit also:

So in Baptism—

There is (1) a “death unto sin,” which is an application to us of Christ’s atonement, and consequently of *Justification*; for we are thereby brought into a *right relation to God*:<sup>3</sup>

<sup>1</sup> Rom. vi. 10.

<sup>2</sup> vi. 3.

<sup>3</sup> It was shown in Chapter III. that *restoration to a right relation to God* is the best definition of *justification*.

And there is (2) "a new birth unto righteousness," which is the commencement of a life under the influence of the Holy Spirit,—in other words the commencement of *Sanctification*.

The Justification is *complete*, though liable to be forfeited.

The Sanctification is *inchoate* only, for the hereditary tendency to sin remains in us, and will have to be gradually overcome.

But it may be asked, If a mere infant be capable of regeneration, and if regeneration be thus defined to include justification, what becomes of the doctrine of justification by faith?

The Church answers that when we speak of this gift of regeneration and justification on God's part requiring faith and repentance on our part, we mean that God requires as a condition of His gift that we shall *bind ourselves* (if adults), or *be bound by others* (if infants) to repent and believe. We cannot have the gift of regeneration without this accompanying *obligation*. For Baptism is a *covenant*.

Furthermore, by failing to fulfil this obligation we may forfeit the grace of Baptism. The *character* of Baptism (in theological language) we cannot lose, but the *grace* of Baptism we may lose.

We have been pardoned the inherited guilt, but we may contract fresh guilt; we have been placed in a health-giving atmosphere of grace, but we may refuse to breathe it.

Still, though the grace be in abeyance, the *character* of Baptism remains.

Baptism need not be, and may not be, repeated.

Some may say, "Regeneration thus defined seems to mean admission into the Church merely."

We answer, Yes ; with two provisoes we accept the phrase :

(1.) It must be remembered that the admission is an act, not of man only, but of God also. The child's relation to God is altered.

(2.) It must be remembered that the Church is no mere human society, but the Temple of the Holy Ghost ; so that one lifted into that Temple begins from that day forward to inhale a new element of spiritual life.

Regeneration—the grace or gift of Baptism—is now perhaps sufficiently defined. It is the result of two concurrent agencies. The Holy Ghost is the agent of the inward grace ; man is the agent of the outward sign or seal, which is water, applied in the name of the Father, and of the Son, and of the Holy Ghost.

Both agencies are needed according to our Lord's doctrine :—

Nicodemus wished to know how a man could enter His kingdom ;—By being *born again*, Christ said.

And how born again ? "Born of *water* and of the *Spirit*," was the reply.

Nicodemus, afraid of losing caste if he professed Christianity openly, wished to have the inward and spiritual grace without the outward and visible sign. But Christ insisted upon it—the *water*, as well as the *Spirit*, was needful to the new birth.

And so when charging His Apostles to make

disciples by baptizing, He added, "He that believeth *and is baptized* shall be saved."

If ever the outward sign might have been dispensed with, it would have been in the case of Cornelius, on whom the Holy Ghost had already descended; or in the case of Saul, who had been converted by the Lord Himself.

But no! Cornelius must now be baptized, was St. Peter's first thought.

"Why tarriest thou? Arise, and be baptized, and wash away thy sins :"—were Ananias' words to Saul.

In both these cases, by an extraordinary interposition, the inward and spiritual gift or grace had been already bestowed; but in both the Divine Lawgiver willed notwithstanding that the visible deed of conveyance should be duly executed.

In ordinary cases we have no right whatever to expect the gift or grace of pardon and regeneration until the outward and visible sign, ordained by Christ Himself, has been faithfully performed. We must "acknowledge one Baptism for the remission of sins."

Such is our Church's clear and simple doctrine of Baptism.

## II. THE LORD'S SUPPER.

We must now proceed to consider the other Sacrament, the Lord's Supper.

Here also, according to the Augustinian definition<sup>1</sup> of a sacrament, adopted in our Catechism, there must be

<sup>1</sup> "Sacramenta ideo dicuntur, quia in eis aliud videtur, aliud intelligitur." Sermon. 272.—See also *De Cat. Rud.* xxvi.

an *outward visible part* and an *inward invisible part*. It will conduce to clearness if we begin with the latter :—

### 1. *The Inward Gift.*

“What is the inward part or thing signified?”  
 “The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord’s Supper.”

Thus clearly and distinctly and confidently does our Church Catechism assert that what is given us in the Holy Communion is the Body and Blood of Christ. And the words “verily and indeed taken and received” seem to be inserted purposely to exclude any metaphorical interpretation of the terms Body and Blood.

This is clear ; but no less clear is it that in these questions and answers of the Catechism, our Church is most careful to keep distinctly apart this inward spiritual feeding on Christ’s Body and Blood, and that outward visible feeding on bread and wine ; our Church teaches us that the two go on *concurrently*,<sup>1</sup> and that we are not to have one without the other, but the two are not to be confused ; (it would, in the language of the xxviii<sup>th</sup> Article, “overthrow the nature of a sacrament” to suppose the two parts made one. But of this presently).

Of the outward and visible feeding we are not now speaking ; let us fix our thoughts exclusively on the inward spiritual feeding, and reverently inquire what we

<sup>1</sup> “Concurrently” is Hooker’s word, borrowed perhaps from the *συμπληρωμα* of *Greg. Naz. Or.* 40, and a most helpful word it is ; in fact, the key to our Church’s doctrine of the Sacraments.

are to understand by it. Holy Scripture must be our teacher.

Twelve months before the institution of the outward visible sign, our blessed Lord had spoken at some length of this inward spiritual feeding on His Body and Blood.

The discourse is given in the sixth chapter of St. John. The whole of that discourse is anticipatory,—not anticipatory, necessarily, of the institution of the Eucharist, but assuredly anticipatory of that gift or grace of spiritual food which Christ intended to bequeath to His Church, and which He was subsequently pleased to secure to His Church by a special form of conveyance in the Eucharist.<sup>1</sup>

But of that special form of conveyance there is no mention in this chapter; our Lord speaks exclusively of an inward spiritual grace. What is it? Let the tenor of the discourse guide us to an answer.

Christ is first speaking to the Jews in their synagogue—in dark sayings, as usual. They had asked for bread from heaven like that which Moses had given. Christ replies that God will give them the true bread from heaven, of which the manna from the sky was only a type: *He* had come down from Heaven, *He* was the true bread from Heaven.

The Jews murmur at our Lord's thus speaking of Himself as One who had come down from Heaven. Our Lord replies that none can receive this truth of His Divinity unless he be "taught of God;" and that to those

<sup>1</sup> "Fateor nihil hic dici quod non in Coenâ figuretur ac verè præstetur fidelibus; adeoque Sacram Coenam Christus quasi hujus concionis sigillum esse voluit."—Calvin on John vi.

who thus receive Him, He will be (as He had before said) a life-giving food :—" I am the living Bread which came down from Heaven ; if any man eat of this Bread he shall live for ever."

At this point, namely in the 51st verse, our Lord introduces a *new* thought.—His thought heretofore has been simply, "*I am bread*," "*he that eateth Me*." Now, for the first time, He mentions *flesh*, and two verses later *flesh* and *blood* ; and now for the first time He uses the future tense :—" The bread that I will give is My *Flesh*, which I will give for the life of the world ;"—pointing to a definite time when He would give the world this bread.

What is the meaning ?

Clearly the meaning is that, as He then and there stood before them, He could not be their food : that His *death* was necessary,—the mention of the flesh and blood as in a state of separation implying death, and not only death, but sacrificial death :—" Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you ;"—meaning, " Unless you feed on My sacrifice, you cannot be partakers of my Divine Life."

To the Jews in the Capernaum Synagogue all this was unintelligible, and to *them* no further explanation was given. Afterwards, alone with His disciples, He finds that they too had failed to understand Him.

To *them* He vouchsafes an explanation (in v. 63). And first, of His having come down from Heaven—that is, of His Divinity—He promises them a convincing proof in His approaching Ascension.

Then, as to the life-giving efficacy of His flesh, He explains the necessity of its sacrifice and consequent glorification.

His mere flesh, as it then was, could have no such efficacy ; it must be glorified and spiritualised. Then, and then only, could it be life-giving food. "The words I have been using"—or rather, "the things I have been speaking of—Flesh and Blood—are spirit and life." By the *flesh* which they were to eat He meant the divine substance, and by the *blood* which they were to drink He meant the divine life, of His glorified Humanity.<sup>1</sup>

<sup>1</sup> The interpretation of the 63d verse here given is that of St. Athanasius (*Ad. Scrap.* iv. 19), and is approved by Bengel and by Stier. Zuingle and others have understood the verse to mean that Christ's *words* and *doctrine* were the bread on which we are to feed ; and that He called them "flesh and blood" metaphorically ; and some of the Fathers seem to countenance the notion, but it is observable that where they do so, they are speaking to the *uninitiated*. As, for example, Cyril of Jerusalem in his Catechetical Lectures (xvi. 13, 14). But surely this is too cold an interpretation, and altogether insufficient (as Hooker says) to sustain the weight of those many sentences that speak of our incorporation with Christ, of our being in Him and He in us ! Besides, if this were really all that our Lord intended, it would be not merely explaining, but explaining away—retracting—all that He had said before. St. Athanasius seems to give us the key to the passage, when he tells us that by the word "Spirit" in this verse, our Lord meant, not the Third Person of the Trinity, but His own Divine nature (*την αὐτοῦ θεότητα*). It was by virtue of *this* that His Human Body ascended to Heaven ; and it was by virtue of this, that this same Body became a life-giving food to mankind. So St. Paul : "The last Adam was made a quickening Spirit," 1 Cor. xv. 45. And so Athanasius hesitates not to say in another place, "*πνεῦμα γὰρ ζωοποιοῦν ἢ σὰρξ ἐστὶ τοῦ Κυρίου*" (vol. ii. p. 1012, Ed. Migne), by virtue of the indwelling Divinity. He paraphrases Christ's words, "What I have been speaking

Thus we have in the Capernaum discourse the doctrine of that inward and spiritual feeding on Christ, of which the Eucharist (instituted twelve months afterwards) is our surest means and pledge.

And by the help of that discourse we are in a position to define (as far as so great a mystery may be defined) the *inward spiritual feeding*, vouchsafed to us in the Eucharist.

What is it? It is twofold:—

It is (1) such a participation in the sacrifice made once for all by Christ upon the cross,—in His Body as then given, in His Blood as then poured forth,—as makes us (2) participators of His Body glorified, and of His divine Life, so that thereby “we dwell in Christ and Christ in us, we are one with Christ and Christ with us.”

If, in reference to the first, any ask, How can we now partake of Christ’s Body in that state of dissolution in which it *was* once, but *is* no longer?—we answer, Partaking of the sacrifice means partaking of the benefits of the sacrifice, which are abiding.

And if, in reference to the second, any ask, How can Christians in several places partake of the glorified Body of Christ, when it is “against the truth of a *Body* to be at one time in more places than one”?—we answer:—We do best to abstain from all speculation about the nature of the glorified Body of Christ.<sup>1</sup> Suffice it to

of is Spirit, and is Life,” thus :—τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου σωτηρίας ἐστὶν ἡ σὰρξ ἣν ἐγὼ φορῶ· ἀλλ’ αὕτη ὑμῶν καὶ τὸ ταύτης αἷμα παρ’ ἐμοῦ πνευματικῶς δοθήσεται τροφή. See the whole passage on the last page of the Appendix.

<sup>1</sup> Bishop Thirlwall, in an appendix to his Charge of 1866, de-

say, that where Christ's Body *acts* directly, there it may truly be said to be *present*, though it never leaves its session at the right hand of God. As the sun is said to be present wherever its light and heat are felt, so the glorified Body of Christ is present wherever Christians are being strengthened and refreshed by its far-reaching power. But of this later when we come to speak of the Real Presence.

The important thing for us now to hold fast is this :—that it is verily and indeed the Body and Blood of Christ on which we feed ;—though the *manner* of our feeding is spiritual, for by *feeding* on Christ's body we mean that Christ's body *acts directly upon* us, strengthening our souls as food strengthens our bodies.<sup>1</sup>

From that veritable Human Body of Christ, sacrificed for us eighteen centuries ago, and now glorified in Heaven, we derive, not only atonement, but also life and strength.

Let this suffice for our Church's doctrine of the *inward spiritual grace* promised by our Lord. We must now speak of the *outward visible sign* which He subse-

precates the line of argument adopted in the Protestation at the end of the Communion Office, showing how Leibnitz turned it against us.

<sup>1</sup> Alexander Knox well expresses it :—" There is a *substantive communication* from the adorable Person of our Redeemer, quickening us with His divine vitality, and strengthening us with His strength ;" and again : " We live by His life, are strong through His strength, and grow in grace by a vital effluence from Himself."—*An Inquiry, on grounds of Scripture and Reason, into the use and import of the Eucharistic Symbols*, first printed 1824 ; published in Knox's Remains.

quently instituted, to be "a means whereby we receive the same, and a pledge to assure us thereof."

## 2. *The Outward Sign.*

We close the sixth chapter of St. John, and open the passages that record the institution of the Lord's Supper. Remembering (as His Apostles would also remember) His promise that He would bequeath to them this spiritual food,—He purposed, the night before He suffered, to confirm and ratify the bequest most solemnly. That He viewed it as a *bequest* is clear from His own use of the word Covenant or Testament.

Wishing, then, to ratify it, He took up—what lay before Him on the table—the bread and wine. He broke the bread (so was His Body to be broken), and delivered it to each, saying, "Take, eat; this is My Body." He poured forth the wine (so was His blood to be shed), and delivered the cup to each, saying, "Drink ye all of it; this is My Blood of the New Covenant;" or, according to two of the four accounts, "this is the New Covenant in My Blood."

His Apostles could not fail to understand their Lord. When they saw Him thus solemnly place the bread in their hands, calling it His Body, and the cup, calling it His Blood of the Covenant, they could not fail to understand that He was intending to make bread and wine, then, and whenever so used in remembrance of Him, a *sacred pledge* whereby He would convey to His Church in perpetuity the spiritual food which He had promised.

Those promissory words once spoken give to the

bread and wine of our Holy Communion a force and an efficacy which it can never lose. As Chrysostom says so emphatically, "It is not man, it is not the priest, who gives them this force. It is Christ, who is Himself present presiding at the Holy Table. His word, once for all spoken, gives them this efficacy; just as that other word once spoken, 'Be fruitful and multiply,' holds good, and retains its force to each succeeding generation."<sup>1</sup>

In after ages, when men's minds were enslaved by a natural philosophy which taught that every cause produced its effects by some occult essence being infused out of the one thing into the other, we can hardly be surprised that they began to indulge in all sorts of speculations about the outward and visible sign of the Eucharist. They had lost the Scriptural idea, that God acts directly by His Holy Spirit on the heart of man; and imagined

<sup>1</sup> Hom. de Prod. Judæ, ii. 465. Alexander Knox has an excellent phrase:—"Our Lord constituted the consecrated bread and wine the virtual representatives of His Body and Blood." And this explains very clearly and exactly the *effect* of the *Consecration*. Believing that Christ intended to *connect* His doing of the inward thing with our doing of the outward thing, we believe that our act and prayer of consecration *establishes that connexion*. The act is simply a rehearsal of the Institution, the prayer is a petition that the outward and inward thing may go on *concurrently*—"that we receiving these Thy creatures of bread and wine" may at the same time "be partakers of His most blessed Body and Blood." [To adopt the old illustration, it is as though Christ had left a deed of conveyance needing only our execution to make it effectual; and as though this consecration were that execution. It gives to the bread and wine a sacredness and a significance which they had not before: making them effectual means of claiming the promised gift which they symbolise.]

that God worked according to their own theory, by infusing a secret something into the bread and wine, which was invisible only because it was of so fine an essence.

Thus the schoolmen lowered the doctrine of the Eucharist into a refined materialism, by their theory of some secret change in the substance of the bread, which made it become the Body of Christ. And so with the wine. The theory was afterwards known by the name of Transubstantiation. Though unknown to the first four centuries, the theory more and more took hold of the popular mind, which found it easier to believe that the Divine gift came to them in this visible form in the hand of the priest, than that it came invisibly from the unseen Christ. Thus the doctrine prevailed, and, at last, was authoritatively sanctioned by Pope Innocent III., in A.D. 1215. The idea of transubstantiation being once suggested, the language of the early Fathers *seemed* to sanction it. For the early Fathers—having no fear of being misunderstood—habitually called the consecrated bread “the Lord’s Body,” and the consecrated wine “the Lord’s Blood,” for this simple reason, that Christ Himself had given them these *names*;<sup>1</sup> without for one moment meaning that the bread ceased to be bread, or the wine ceased to be wine,—as abundant passages in the selfsame Fathers prove. Their one desire was to guard against the opposite danger—the only danger of their days—the danger of irreverent treatment of such sacred symbols. But in later ages the

<sup>1</sup> So Tertullian, *Adv. Marc.* iii. 19, and *Adv. Jud.* 10, “panem corpus suum appellans.”

error of Transubstantiation was suggested, and though it never became universal, and though a continuous chain of authorities may be quoted against it all through the Middle Ages, yet it took such hold of the Church, that all that our Lord had said of the inward spiritual grace, in the sixth chapter of St. John, came to be said of the outward and visible sign.

Recoiling at last from the adoration offered to created things, the great theologians of the sixteenth century went again to the early Fathers, and to the Holy Scriptures in their original language, and vindicated, once more, the higher and more Scriptural teaching which is embodied in our Prayer-book, and which it has been the endeavour of this chapter to set forth with as much clearness as possible.

The idea of any *change* being wrought in the substance of the bread and wine seems to English divines (as our xxviii<sup>th</sup> Article declares) “repugnant to the plain words of Scripture.”

And this in many ways :—

1. If any such *change* had been intended, the verb would have been, not *ἵστί* (*is*), but *γίνεσθαι*, or *γίγνεσθαι*, or *γενέσθαι* (*becomes*) ; as in Matt. iv. 3, “let these stones be made (*γίνωνται*) bread ;” and John i. 14, “the Word became (*ἐγένετο*) flesh ;” and ii. 9, “The water that was made (*γεγενημένον*) wine.”

For our Lord’s use of the verb *ἵστί* in this passage—*is to be conceived as being*—compare Matt. xi. 14, “If ye will receive it, *this is* Elias which was for to come,”—where any literal interpretation of “*this is*” would be forbidden by John i. 21. So our Lord’s words at the Last Supper

are most naturally understood to mean that *to all who will receive it the bread is in effect His body and the wine His blood*. Compare also St. Paul's words (1 Cor. x. 4), "that rock *was* Christ."

2. But the words of institution still more plainly forbid the idea of any transubstantiation. For, as though to guard us from so interpreting the words "this is My blood," the Holy Spirit inspired St. Paul and St. Luke to record the words "this is the New Testament in My blood." We must not give the words "*this is*" a force in St. Matthew and St. Mark, which they cannot possibly bear in St. Luke and St. Paul. Nor must we give them a meaning in "This is My body," which they cannot have in "This is My blood."

3. Again, St. Paul, in 1 Cor. xi. 27, 28, continues to call the bread *bread* after consecration. And so our Lord (Matt. xxvi. 29; Mark xiv. 25) after consecration still spoke of the wine as the "fruit of the vine."

4. Again, our Lord did not say simply, "This is My body," "This is My blood;" but "This is My body *broken*," "This is my blood *shed*," which His body and blood were not as yet when He was speaking. The bread and wine symbolised, therefore, a future thing. They could not *then* be what was not to be until the morrow. Bishop Bull urges this argument as conclusive. (*Corruptions of the Church of Rome*.)

5. And, lastly, Transubstantiation and Consubstantiation are alike inconsistent with our Lord's assertion in John vi. 54, that *all* who eat His flesh and drink His blood have eternal life. If either of these theories be true,

then *all* who eat the bread and drink the wine, eat the flesh and drink the blood of Christ, and therefore have eternal life, however wicked they may be. And this cannot be true. (This is the argument of our xxixth Article, drawn from St. Aug. *Tract. in Joan.* xxvi. 18.)

### 3. *The Sacrifice.*

We have now considered "the inward gift" and the "outward sign" or symbol; let us, in the third place, consider in what sense the English Church allows us to call the Eucharist a *sacrifice*.

Our Prayer-book regards it as a sacrifice in three ways:—

(1.) First there is the "oblation" or "offertory" of our substance. In humbly presenting and placing on the Holy Table, not only the contributions of the people, but also (what in old days used to be included in those contributions) the bread and wine for use in the Holy Communion, our Church preserves a *reminiscence*, at any rate, of "the thank-offering of the fruits of the earth," which in the primitive Church<sup>1</sup> was considered so essential a part of the Eucharist that the word *Oblation* (προσφορά) was habitually applied to the whole service, and the name *Altar* given to the Holy Table, as that whereon the Christian "meat-offering" (*mincha*) was presented to the Lord. So in the Epistle to the Hebrews we read:—"To do good and to communicate forget not, for with such sacrifices God is well pleased" (xiii. 16).

(2.) Next, there is what the Prayer-book calls "this

<sup>1</sup> Clem. Rom. i. 40, 44; Justin Martyr, 1 *Apol.* 65, 67; Iren. iv. 18

our sacrifice of praise and thanksgiving." This is the sacrifice which St. Peter speaks of as the Church's "spiritual sacrifice" (1 Peter ii. 5); and the Epistle to the Hebrews as "the sacrifice of praise, that is, the fruit of the lips" (xiii. 15). And this is the sense in which the early Fathers loved to see in the Eucharist a fulfilment of Malachi's famous prophecy of the Gentiles' incense and pure offering<sup>1</sup> (Mal. i. 11).

(3.) Thirdly, there is the sacrifice of ourselves:—"Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice"—words taken from Rom. xii. 1. With this sacrifice of *ourselves* the early Fathers<sup>2</sup> connected the thought that *we* are the mystical body of Christ, so that *in this sense* the Body of Christ may be said to be offered under the symbol of the bread. St. Paul's words justify the idea: "For we being many are one bread and one body" (1 Cor. x. 17).<sup>3</sup>

In all these *three* ways, it will be observed, the sacrifice is of the *Eucharistic* kind. Of any *propitiatory* sacrifice in the Eucharist our Prayer-book says not a word. The doctrine of a propitiatory sacrifice is not that of the Anglican but of the Roman Church. The

<sup>1</sup> Justin Martyr, *Dial.* 116; Iren. iv. 17, etc.

<sup>2</sup> Cyprian's *Epistle to Cæcilius*, lxiii. And St. Augustine's two *Sermons*, ccxxvii. cclxxii. *ad Infantes*.

<sup>3</sup> It might be worth while to inquire whether it was not this early idea that the bread symbolised not only the Lord's *Body crucified* (which is *not* offered in the Eucharist), but also His *Body mystical* (the Church), which *is* offered, which led, through a subsequent misinterpretation, to the error of the Sacrifice of the Mass.

Council of Trent teaches—not, indeed, that the sacrifice of Christ on the Cross is repeated—but that an *oblation* of Himself, which they suppose Him to have made in the Upper Chamber, is repeated in the Mass; and that the Mass thus becomes a propitiatory sacrifice, effectual for quick and dead.<sup>1</sup> This doctrine is plainly repudiated in the opening words of our Consecration Prayer, which assert that Christ made only “one oblation of Himself once offered” on the Cross, and therefore deny that any such anticipatory oblation was made in the Upper Chamber, or that if made it could be repeated.

But while the Consecration Prayer thus emphatically denies that there is any *propitiatory* sacrifice of Christ's body in the Eucharist, it affirms no less clearly, and the whole Service proclaims, that it is *the memorial* of that full, perfect, and sufficient sacrifice of Christ. We therein “continue a perpetual memory of that His precious death until His coming again,” and we receive the bread and wine “in remembrance of His death and passion.” We thus fulfil our Lord's command, doing it “in remembrance of Him,” and St. Paul's command, *showing* or *annunciating* “the Lord's death until He come again.” In the very solemn recital with which our Consecration Prayer begins, we are pleading that Death before the throne of grace. This pleading of the sacrifice of the

<sup>1</sup> Sess. xxii. can. 2. Si quis dixerit in illis verbis *hoc facite in meam commemorationem* Christum non instituisse Apostoles sacerdotes, aut non ordinasse, ut ipsi alique sacerdotes offerrent corpus et sanguinem suum, anathema sit.

Can. 3. Si quis dixerit missæ sacrificium non propitiatorium . . . neque pro vivis et defunctis, anathema sit.

death of Christ in the Eucharist should never be lost sight of.

We may sum up all by saying that, in relation to the death of Christ, the Eucharist is not a sacrifice, but the *memorial* of a sacrifice, and a *feast upon a sacrifice*.<sup>1</sup>

#### 4. *The Real Presence.*

The best safeguard against the unholy error of supposing that we in any sense sacrifice Christ in the Eucharist, is the true doctrine of the Real Presence as taught by the Church of England.

By the Real Presence we mean,—not merely the real presence of the *Gift*,—but also the real presence of the *Giver*,—there presiding in His living glorified Person, and there dispensing the Bread of Life which He promised.

But this may need some further explanation. It may be asked, “Is He not always present with His Church, according to His promise?” (Matt. xxviii. 20). We answer, Yes; but in the Eucharist we believe that we have a specially effectual presence. As in the narrative of the healing of the paralytic (Luke v. 17), Christ had been many days present in Capernaum, yet on that particular occasion, in some especial way (we are told)—perhaps because of the *receptivity* of those assembled—“the power of the Lord was present to heal them;” so we believe that our faithful performance of what He commanded, in our consecration of the elements, claims and calls forth a special fulfilment of His promise to be

<sup>1</sup> This view of the Eucharist, as a *feast upon a sacrifice*, was suggested by Cudworth in his youthful treatise, “*A true notion of the Lord’s Supper*,” 1642; and is defended by Waterland.

in the midst of us, where two or three are gathered together in His name.

Present *by contiguity of place* He in His Human Nature cannot be until the Second Advent ; but present *by spiritual power* He in His Human Nature may be, and must be, if that Human Nature is to act directly upon us in this holy Sacrament.<sup>1</sup>

Therefore, the more strenuously we deny that the elements either are, or contain, Christ, the more urgently should we insist on His most *real presence* presiding at our feast invisibly, and in the spiritual power of His glorified Manhood dispensing to all faithful communicants the vital efficacy of His Body and Blood.

Thus *both* are really present,—the *Giver* and the *Gift* ; and *both* invisibly and spiritually.

It is to *the Giver* that our Eucharistic adoration is due.

Thus, whereas in other acts of worship it is *we* who are drawing near to Christ, in the Eucharist it is Christ who is drawing near to us. The deep comfort of this, especially in times of dejection, or illness, or weakness of faith, is known to many of us. In such seasons the Holy Communion seems indeed to place us on a rock that is higher than ourselves.

Thus, to repeat in conclusion the all-important truth with which we began,—we do not receive Christ “in a figure” only, in Holy Communion. The doctrine of our Church makes all clear. There are two most real things

<sup>1</sup> The difficult subject of the spiritual presence of Christ's Human Nature is admirably treated in Wilberforce's *Doctrine of the Incarnation*, chap. x. But see note 1, on p. 132, *supra*.

given in the Lord's Supper, the bread given by the priest, Christ's body given by Christ. Both are most really received, and the one is the symbol and token of the other.

If the purpose of this chapter has been at all fulfilled, it will be seen that there is, indeed, a profound mystery in the Holy Communion ; but it lies *not* in the outward visible sign, but in the inward spiritual gift or grace.

In the bread and wine we see nothing but God's creatures, consecrated or set apart for a very sacred purpose, in obedience to His command, and as pledges of His promise.

But while we are receiving from the priest this simple bread and wine, we believe that the faithful are at that self-same moment receiving and (by the hand of faith) taking from Christ the spiritual food which He promised to bestow ; and we believe the profound but blessed mystery that this spiritual food is no less than His own divine substance and life, by participation in which the faithful Christian enters into a communion with his Lord which death cannot end, or even interrupt. We believe, further, that all who enter, or have in previous ages entered, into this communion with their risen Lord, are thereby bound together in holy fellowship one with another also. And to this holy fellowship of those whom the Spirit has sanctified, one with another and with their Lord, we give the glorious name of the Communion of Saints.

Thus both Sacraments may be said to find mention in our Creeds, the one Creed bidding us acknowledge one Baptism for the remission of sins ; and the other bidding us believe in the Communion of Saints.

PART II.  
*ON THE SOTERIOLOGY OF THE BIBLE.*

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CHAPTER I.

*The Soteriology of the Old Testament.*

BY the Soteriology of the Bible we mean *the Doctrine of the Messiah's mediatorial work for man's salvation*, as gradually revealed in Holy Scripture. These scattered revelations may be conveniently arranged in groups under the following heads:—

- I. The teaching of Moses ;
- II. The teaching of the Psalms and Prophets ;
- III. The teaching of the Gospel narrative ;
- IV. The teaching of St. Paul ;
- V. The teaching of the Epistle to the Hebrews ;
- VI. The teaching of St. Peter ;
- VII. The teaching of St. John.

I. THE TEACHING OF MOSES.

That Moses wrote of Christ (John v. 46), and of his sufferings and resurrection (Luke xxiv. 27, 44, 46), is plainly told us. We turn to the five books of Moses for an explanation.

1. We find on the very first page the doctrine of

Sacrifice. And what is the doctrine of Sacrifice? It is closely connected with the doctrine of the Fall. Man has an animal nature; and he has also, breathed into him by God, a spiritual nature. He is free, but *responsible*. On this responsibility special emphasis is laid. In the day that he should set up his self-will in opposition to the Divine will, he should die (Gen. ii. 17). He did so separate his will from God's will, and he died *i.e.* death and corruption began to work in him. *His life was forfeit*; and he held it henceforth only as a reprieved life, on sufferance. God required acknowledgment of this; and the mention of Cain and Abel's sacrifice in close connection with the Fall is clearly intentional. Cain's sacrifice was a thank-offering merely; whereas Abel's contained an acknowledgment that his life was forfeit. God revealed to the two brothers that Abel's was the kind of sacrifice that He preferred. Cain murmured. God replied, that if he were sinless, the thank-offering would be acceptable; but that, as he was a sinner, a sin-offering was needed, and might easily be offered ("*lieth at the door*"). "Offer that, and thou shalt retain thy primogeniture."<sup>1</sup> This appears to be on the whole the best interpretation of the passage as it stands in the original Hebrew;<sup>2</sup> and so interpreted, it supplies, what the Israelites might

<sup>1</sup> Gen. iv. 7. "Unto thee shall be his (Abel's) desire." "ἐχέτω σε συγχωρῶ τὰ ποτερήματα τῆς πρωτοτοκίας," Chrys. *in loco*.

<sup>2</sup> The LXX., misled by the masculine רִבִּי, separated it from הַמִּנְחָה—*ἡμῶν, ἡσυχασον*. Jerome noticed their error. Lightfoot revived the interpretation suggested by Eusebius, and given in the text (see Lightfoot's *Works*, ii. 1085, 1243). Then it was pointed out that הַמִּנְחָה in the sense of *sin-offering* is construed elsewhere as masculine. (See Ex. xxix. 14; Lev. iv. 21, 25; v. 9.)

fairly expect from Moses, some account of the institution of the sacrifice of living animals. Here, therefore, and all through the Pentateuch, we find this truth insisted on, that *man's life is forfeit*, and that *sacrifice is the appointed acknowledgment of this*.

2. But the teaching of Moses goes deeper. Did he intend the Israelite to understand that the sacrifice of the animal life really obtained for him the reprieve of his own life? Not for one moment: nor could the Israelite suppose that the life of a dumb beast could be accepted as an equivalent for his own life. The animal sacrifice did not redeem him; it was only the appointed acknowledgment that he needed a Redeemer and was expecting one. All that the homage of sacrifice obtained for him was a respite of his forfeited life, until a really effectual redemption should be accomplished. And Moses clearly teaches that such a redemption of man—from that bondage to his lower animal nature into which he had fallen—was, from the very first, promised. The Evil One, who, through this lower animal nature (aptly represented by the Serpent), had seduced man to his fall, received this sentence:—"I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). The lower nature was to inflict suffering on the seed of the woman, but the seed of the woman was to triumph finally over it. Thus, on the first page of the Bible, we find this deep truth written, that *sin cannot be undone without suffering*; and we find *sacrifice* instituted to give continual expression to it.

The main purpose of the Book of Genesis is to show how this promise of eventual deliverance was renewed to Abraham, and again to Isaac, and again to Jacob, by a special covenant—"the seed of the woman" being successively narrowed to the seed of Abraham, then to that of Isaac, then to that of Jacob.

And as the promise is repeated, it becomes more definite.

Along with the renewal of the promise, each of these Patriarchs is drawn into closer and closer covenant and communion with a mysterious Heavenly Visitor, who appears and speaks to him in the name of God. It is this *Divine Person* who is to be their Redeemer from evil (Gen. xlviii. 16). And yet it was *one of their own seed* in whom all the nations of the earth were to be blessed. Here was a mystery. They could not solve it ; but they clung in life and in death to the promise. For Moses makes it clear to us that, in dying, these Patriarchs did not cease to be in covenant with God. Abraham is confident, that even though Isaac die, yet *in him* shall all the nations of the world be blessed. Very strikingly does dying Jacob, foreseeing how the old heel-biting serpent would show itself in one of his sons, bethink him of the primeval promise, and cling to it hopefully even on his death-bed—"I have waited for Thy salvation, O Jehovah!" He has waited, and he is still waiting ; and even though he go into the other world, he will still be waiting, for the Redeemer, who is to be one day manifested in his seed, and whom he mysteriously identifies with the Angel whom he had learned to know, with whom

he had wrestled in prayer, and who had redeemed him from all evil (Gen. xlviii. 16, and xlix. 18).

3. But not only is there an Angel of the Divine Presence with whom they and their seed are in covenant, but with this covenant the doctrine of *sacrifice* comes to be more and more closely connected.

In that narrative which the Church with a true instinct has ever connected with the doctrine of Christ's atonement,—the twenty-second chapter of Genesis, read on Good Friday,—we see how God burned into Abraham's mind the deep truth, that though redemption was promised in Isaac, yet it must be by way of sacrifice.

Abraham had believed the promise of a Redeemer, and had hailed with joy<sup>1</sup> the earnest of its fulfilment,—the germinant dawn of the "day of Christ"—in Isaac's birth. Then came the trial of the further revelation, that God could only redeem the life of man when man surrendered his life to God. Abraham was equal to the trial, and received back from God the dear life that he had surrendered.

*Life through and beyond death*, then, was the meaning of the redemption promised; Abraham accepted this fuller revelation of "the day of Christ," and "was glad."

With eager hope he had expected the day of redemption when Isaac was born to him; then came the agony of the process whereby God taught him how the redemp-

<sup>1</sup> Professor Stanley Leathes is surely right in seeing a reference to the "laughter" in the *ἡγαλλιδεσται* of John viii. 56.

tion was to be accomplished ; and yet it issued in *life* as a resurrection from the dead,<sup>1</sup> and “ he was glad.”<sup>2</sup>

This is the first unfolding of the doctrine of sacrifice in connection with redemption :—*Life through death ;—Man had fallen into his lower nature, and could only rise into his higher by the process of dying to the lower.*

4. In the deliverance from Egypt, and in the sacrificial ritual of Sinai, the lesson was repeated and developed, that man’s life was forfeited by the fall, and could only be redeemed by being surrendered back to God symbolically<sup>3</sup> in sacrifice. When Jehovah redeemed them from Egypt, He claimed all their first-born ; and the Paschal Lamb was the prescribed acknowledgment that they owed their lives to God. Under the covenant of Sinai there was the acknowledgment of a daily offering—the lamb of morning and evening sacrifice,—and to the maintenance

<sup>1</sup> Heb. xi. 19.

<sup>2</sup> The difference between the two words *ἡγαλλιάσατο* (eager, excited hope) and *ἐχάρη* (a calmer, holier joy) is to be noted.

<sup>3</sup> The life or soul of the animal offered symbolised the life or soul of the offerer. Hebrew scholars tell us that the correct rendering of Lev. xvii. 11 is as follows :—“ For the soul of flesh is in the blood : and I have given it to you upon the altar, to make an atonement for your souls. For the blood it is which makes atonement by means of the soul (that is in it).” It is to be regretted that our translators render *שׁוּלָם* by “ soul ” and “ life ” so capriciously. Moreover, *שׁוּלָם* (we are told) should be translated *by means of the soul*. “ For the soul ” would be expressed by the preposition *לְ*, as in the preceding clause of the same verse. St. Augustine’s comment on this verse (Qu. in Lev. lvii.) is the following—“ Ye must not eat the blood, because it is the prefigurement of that more precious blood which shall make atonement, the word *blood* being used for that whereof it is a sign, namely the *soul*.”

of this every Israelite was to contribute his half-shekel or "atonement money,"<sup>1</sup> for it was a "*ransom* for his soul to Jehovah."<sup>2</sup> Thus was every Israelite educated to understand that his life was forfeited, and that he was only reprieved on condition of a daily acknowledgment that he was expecting a redemption; but the Redeemer was the Angel of the Covenant, and the redemption was still in the womb of the future. Of what kind this redemption was to be, was shadowed forth by an elaborate ritual; every part of this ritual being fashioned after a pattern which had been shown to Moses on the mount (Heb. viii. 5). Hence the threefold distinction of sacrifice into the *sin-offering*, which was to remove<sup>3</sup> the defilement that excluded an Israelite from the sanctuary; the *burnt-offering*, which was to be an act of surrendering his whole self to God; the *peace-offering*, which was a sacred meal<sup>4</sup> confirming the covenant. Once a year, as a *sin-offering* for the whole nation, came the great atone-

<sup>1</sup> Exod. xxx. 16. כֶּסֶף הַכֹּפָרִים

<sup>2</sup> Exod. xxx. 12. כֶּפֶר נַפְשׁוֹ לַיהוָה, λύτρα τῆς ψυχῆς αὐτοῦ τῷ Κυρίῳ. Expiation, not ransom, should be the word. See p. 173.

<sup>3</sup> That the verb נָשָׂא (nasa), when used in connection with the sin-offering, means not to *suffer* punishment for sin, but to *remove and carry away* the sin, is shown clearly by Lev. xvi. 22, where the *live goat* is said to *bear or carry* the iniquities *into a land not inhabited*. So in Lev. x. 17, God says He gave the flesh of the sin-offering to be eaten by the priests, in order that they might so themselves bear away (לִשְׂאֹל) from נָשָׂא, LXX. ἵνα ἀφέληται the offerer's sin. Pearson (*on the Creed*) defines the word to mean "elevation, portation, ablation." (See p. 219, *infra*.)

<sup>4</sup> In the Peace-Offering alone was the offerer permitted to eat of his sacrifice.

ment; and once a year, as a renewing of the national Covenant, came the great *peace-offering* or eucharistic offering of the Passover.<sup>1</sup> In *all* these sacrifices a mystical importance was attached to the treatment of the blood, which was not to be burnt nor eaten, but poured away at the foot of the altar.<sup>2</sup> And again and again Moses impressed upon them the reason for this,—the blood is the life or soul, and the life or soul is forfeit to Jehovah. This symbolical pouring forth of life was essential to the sin-offering, essential to the burnt-offering, essential to the peace-offering.<sup>3</sup> Without it there could be no atonement, no self-consecration, no entering into covenant.

How far all this ritual was understood at the time to be a foreshadowing of the redemption by the promised Seed of the woman, it is difficult, perhaps impossible, to say. But clearly the whole system of sacrifice was *educational*, grounding them in those doctrines of sin, and of man's fall, and of God's awful holiness, on which the doctrine of redemption rests. And we may safely say that, without this education, the Apostles could never have

<sup>1</sup> For the classification of the Passover in this third group, we have the high authority of Outram, *De sacrificiis*, lib. i. cap. 13,—“*Illud forte si quæretur, quonam in victimarum genere sacrum Paschale censi debeat, ego id in genere eucharistico commodè poni posse judico. Enimvero quamvis primum illud ipsa in Ægypto celebratum sacrificium ἀνορθότατον erat, quo pestis tum Ægyptiis imminens a familiis Hebræis averteretur, reliqua tamen deinceps omnia facta erant ob salutem Israelitis præstitam.*”

<sup>2</sup> The word applied to the treatment of the blood in all these offerings is זָרַק. (*zarak*) to pour out of a bowl, mistranslated “sprinkle.”

<sup>3</sup> See Lev. ix., where all these offerings are described.

understood the work of Christ. When in those forty days that intervened between the accomplishment of His work and His final departure, He "opened their understandings" to receive the doctrine of His death, it seems to have partly been by unfolding to them this deeper teaching of the Books of Moses.

5. Let us endeavour to sum it up. From long familiarity we are perhaps hardly aware how largely our conception of what Christ has done for us rests on the teaching of Moses. I do not now allude to the doctrine of the Fall; that confessedly we owe to Moses; but I allude rather to the idea of a Divine Redemption from that Fall. Now here we owe to Moses two profound revelations:—

(1.) That there is, in the mystery of the Divine Being, One capable of entering into the closest relationship with man: One who made Himself known to Abraham, Isaac, and Jacob, and called them friends, promising that the blessing which they thus enjoyed should one day, through their seed, be extended to all the nations of the earth. This idea of a Divine Person, of human sympathies, speaking to man in the name of God, is one half of Moses' teaching.

(2.) And the other half is the doctrine of sacrifice. What was the Mosaic idea of sacrifice? First, we must notice this most important distinction between the Mosaic idea of sacrifice and the idea which prevailed among the heathen:—the heathen idea was that sacrifice was a gift from man to God, laying God under obligation; the Mosaic idea was that it was a gift from God to man, laying man under obligation. (See Lev. x. 17; xvii. 11.)

Next we must seize clearly the Mosaic idea of *atone-*

*ment.* The death of the victim on the altar was *vicarious*, but in no sense *penal*. It never occurred to an Israelite that an innocent animal was being *punished* in his stead. What was laid on the head of the goat or bullock was not the *penalty* of the sin, but *the sin* itself. The Israelite's thought was, "There goes my sin, separated and removed from me, by the mercy of God."

More than this was not disclosed. The sacrifices were symbols pointing onward to something in the reality of things, which, when it was revealed, would be found to interpret, and in fact to have suggested, those symbols.

## II. THE TEACHING OF THE PSALMS AND PROPHETS.

To the teaching of the Psalms and Prophets we must now proceed. The two cannot be separated. The greatest of the Prophets summed up all his prophecies of Christ by saying that Jehovah would give them "the sure mercies of David" (Isa. lv. 3). And St. Paul saw in these words, and expected his hearers to see, a convincing prediction of Christ's *resurrection* (Acts xiii. 34). Now what is the explanation of this? The almost hopeless difficulty of the question to all of us, when we first approach it, may well remind us of the need of *searching* the Scriptures before we profess to understand their deeper teaching about the work of Christ.

We have seen that under Moses the Israelites had learned to rest all their hope and trust on having a Divine Presence tabernacled in the midst of them, and a Priest to make atonement for their sin. *The idea of both conditions being fulfilled in one Person does not seem*

*to have been as yet suggested.* But in David's Psalms the possibility of a Messiah, in whom these two ideas should coalesce, is gradually shadowed forth, and the prophet Isaiah gives it further definition.

To trace this development is most instructive.

It seems to have begun thus: David, rising to a grander conception of his nation's destiny than any Israelite before him, had set his heart on providing a worthier Temple for the Divine Presence that tabernacled in the midst of them. But the prophet of the Lord forbade it, promising, at the same time, that his wish should be fulfilled by a son who should be born of his seed. "When thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. *He* shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be my Son" (2 Sam. vii. 12, 13).

David, as humble as he was holy, accepted the promise as fulfilling all his heart's desire. And a whole series of Psalms show how continually he pondered over the promise, and unfolded the brief terms of the prophecy more and more, as the Holy Spirit enabled him. For there was much of mystery involved in it, as he at once saw:—"Then went King David in, and sat before the Lord; and he said, Who am I, O Lord God, and what is my house, that Thou hast brought me hitherto? And this was yet a small thing in Thy sight, O God; but Thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God?"

"I will be his Father, and he shall be my Son :"—the Son of David, and the Son of God ! The thought reappears in his Psalms,—“ The Lord hath said unto me, Thou art my Son, this day have I begotten thee ” (ii. 7). “ He shall cry unto me, Thou art my Father.” “ I will make him my first-born, higher than the kings of the earth ” (lxxxix. 26, 27). Then again the promise of *eternal duration* made a deep impression on his mind : “ His seed will I make to endure for ever, and his throne as the days of heaven ” (lxxxix. 29). Solomon is born to him, but Solomon cannot fulfil these conditions ; *he* can only *prefigure* the greater Son. The greater Son must be Divine ; and as Divine he hymns His glory : “ Thou art fairer than the children of men ; grace is poured into thy lips ; therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. Thy throne, O God, is for ever and ever : the sceptre of thy kingdom is a right sceptre ” (xlv. 2, 3, 6 ; compare Heb. i. 8).

Then, with this idea of His divine royalty, there mingled also the idea that He would be a Priest for ever ; and yet not of the Levitical order, nor offering Levitical sacrifices, but of a higher order and offering more spiritual sacrifices,—“ Thou art a Priest for ever, after the order of Melchizedec ” (cx. 4). Speaking in the person of this promised Son, on whom his thoughts in the latter years of his life were ever dwelling, he says, “ Sacrifice and offering Thou didst not desire ; mine ears hast Thou opened ” (to understand the deeper doctrine of sacrifice) ; “ burnt-offering and sin-offering hast Thou

not required. Then said I, Lo, I come; in the roll of the Book (of the Covenant) it is written of me, that I should delight to do Thy will, O my God" (xl. 6, 7, 8).

But into this vision of his promised Son there entered also the bitterness of suffering. Before the Divine Son should ascend His throne, He was to pass through suffering. Most mysteriously this truth seems to have been borne in upon David's consciousness by the Holy Ghost. David himself had passed through the valley of humiliation to his throne; and in his prophetic vision his own consciousness and that of his greater Son were not distinguished. No Psalm more clearly speaks of the promised Son than the eighty-ninth,—“His seed shall endure for ever, and His throne as the sun before me;” and yet in the very next verse this presentiment of fearful suffering passes across his vision,—“But Thou hast cast off and abhorred; Thou hast been wroth with Thine anointed (Thy Messiah); Thou hast made void the covenant of Thy servant; Thou hast profaned His crown by casting it to the ground. . . : Lord, where are Thy former loving-kindnesses which Thou swarest unto David in Thy truth?” (Ps. lxxxix. 38-49.)

Now on this verse we must pause a moment. It contains two words which are taken up and repeated by Isaiah in the great prophecy referred to at the opening of this section. The LOVING-KINDNESSES which Thou swarest in Thy TRUTH (in Thy AMEN) are the “Sure Mercies”—the Amen Loving-kindnesses<sup>1</sup>—of which Isaiah speaks.

<sup>1</sup> The word for *sure* in the Hebrew is the passive participle of *אמן* (*aman*) to confirm; whence “Amen.”

And the word for *loving-kindnesses*,<sup>1</sup> in the 50th verse, is the same as the word used for *Thy Holy One*<sup>2</sup> in the 20th verse of this same Psalm. The loving-kindness was in fact the giving of this promised Holy One. What then meant this vision of suffering? Would the "Amen" of God's promise fail? No! the 16th Psalm supplies the answer—"God would not suffer His *Holy One*<sup>3</sup> to see corruption." The Holy One was to descend into Hades, but only to rise again and fulfil the Divine Word, and reign gloriously and for ever on the throne of David. Thus St. Paul and thus Isaiah understood the promise to David. There was folded up in it a prophecy of a Resurrection from Death of this Son of David.

But *why* the death? We fail to discover in the Psalms any indication that the reason for the death was revealed to David. But in the latter portion of Isaiah's prophecies we find it.

Taking up, as we have seen, the promise of the Holy One made to David, the prophet recognises Him in the "Servant of Jehovah" whom he saw in his own vision. All through these latter chapters this Servant of Jehovah keeps reappearing; and the sufferings of this Holy One, which had found such mysterious utterance in David's Psalms, begin to be explained.

Not only is this Servant of Jehovah to be one who will "feed His flock like a shepherd, gather the lambs with his arm, carry them in His bosom, and gently lead those that are with young" (xl. 11):—not only is He to

<sup>1</sup> חַסְדִּים

<sup>2</sup> חַסְדִּים

<sup>3</sup> The same word again.

be one who "shall not cry, nor lift up, nor cause His voice to be heard in the street;" one who shall not break "the bruised reed," nor quench "the smoking flax" (xlii.): but in that chapter, which has contributed more perhaps than any other single chapter of the Bible to the theology of the Atonement, the contrast between the exceeding sorrow and the exceeding majesty of the Messiah is set forth with a vividness that fills the reader with awe.

For what is there revealed? A Divine Person whose existence, when the prophet wrote, lay deep in the bosom of God, of such majesty that, when He should appear, kings should be dumb before Him (lii. 15), "exalted, extolled, and very high," and yet so capable of entering into fellowship with human sin and all its consequences, that none would believe the prophet's report of Him, none would believe that He was the Arm of the Lord. He would be "despised and rejected of men; a man of sorrows, and acquainted with grief." His mission would be to bear our griefs, and carry our sorrows; and yet, so utterly would He be misjudged, that men would esteem Him stricken, judicially smitten of God. His sufferings would be an offence and cause of rejection; and yet His sufferings would be "the discipline of our peace," (learning obedience by the things that He suffered<sup>1</sup>); and by those sufferings He would heal us of our sin. Yes, He is the great Sin-bearer;—the fulfilment of

<sup>1</sup> This verse of the Epistle to the Hebrews (v. 8) is the best commentary on the phrase which the LXX. and the Vulgate translate the "discipline of our peace." מוֹסָר (musar) is used sometimes for instruction, and sometimes for the chastisement that enforces instruction.

all those sacrificial types. It is "God so loving the world," that in the person of His Son He bears and takes away the sin of the world! He is the Lamb of God that taketh away the sin of the world; Himself dying the death of a sinner. He is an Intercessor for evil-doers, even while He is reckoned one of them.

But again we mark the deep theology of these contrasts: The despised root grows up to a rich harvest of seed; the travail of His soul obtains the fulness of recompense; it is through death that He "divides the spoil with the strong,"—enters "the strong man's house, and spoils his goods;" and by knowledge of Him shall many be justified.

We do well to read this passage, as the Church has ever read it in her Good Friday service, in silent awe. It is absolutely impossible to explain it away by help of the circumstances of the prophet's age, or of any age previous to the Christian era. It is and can only be a vision of the Messiah's passion. If any seek further explanation, St. Philip and St. Peter must supply it. St. Philip was asked the very question: "Of whom was the prophet speaking? of Himself, or of some other?" Philip answered by preaching *Jesus* from this text. St. Peter (whose second chapter shows how deeply impressed this passage was on his memory) answers in his first chapter the further deeply interesting question, "How far was the prophet conscious that he was speaking of Christ?" and he answers: "The Spirit of Christ, which was in Isaiah, was testifying beforehand the sufferings that must befall Him, and the glories that should follow: but not for

himself, but for the Christian Church, who should afterwards read it, was the revelation made."

For our present purpose the important points are the following :—

1. The context of the chapter makes it plain that the "Servant of Jehovah" of this chapter is to be identified with the "Servant of Jehovah" and Anointed One, spoken of so continually in this latter portion of Isaiah, given for a light to the Gentiles, and a salvation unto the end of the earth; connected, therefore, by an unbroken chain of Messianic promise with the seed of Isaac in whom all the nations of the earth should be blessed.

2. His sufferings are clearly the sufferings of a historic Person—the sufferings of one who is persecuted even to death because of his righteousness. And yet they are spoken of, with marked iteration, in the language of the sacrificial ritual. His blood is to sprinkle many nations: He is a Lamb brought to slaughter; He is a sin-bearer: His blood, or rather the soul that is in the blood, is to be poured out unto death, and to make a trespass-offering (the *āshām* אֲשָׁם of Leviticus) which should discharge the guilt of many.

3. These sufferings are to issue in His exaltation,—  
 "He shall be exalted, and extolled, and be very high."  
 "He shall see His seed, and prolong His days" (so clearly is resurrection from death implied), "and the pleasure of the Lord shall prosper in His hand."

Thus in this wonderful passage the three grand revelations of previous Scriptures are brought together, and shown to be fulfilled in One Person :—(1) He is the Angel

of Covenant, whose manifestation in the seed of Isaac was foreshadowed in Genesis ; (2) He is the Priest who makes atonement, prefigured by the ritual of Leviticus, —only it is by pouring out *His own* soul unto death, and His soul thus poured out is to generate a Church ; (3) He is the Son of David, suffering, and yet living and reigning for evermore, of whom the Psalms are ever speaking. All these diverse presentiments of the holy men of old were to be harmonised and to find their fulfilment in One who, in the fulness of time, was to be historically manifested.

## CHAPTER II.

*The Soteriology of the New Testament.*

## III. THE TEACHING OF THE FOUR GOSPELS.

TO the historical manifestation of the Messiah we now come. We find it in the four Gospels.

And first we have to remark that their narrative contains indications that the whole Jewish people were at that time expecting His manifestation ; and further, that the fifty-third chapter of Isaiah had largely helped to shape their conception of His character. They had apparently, since that prophecy was uttered, come to connect Him with the thought of sacrifice and atonement for sin. The exclamation of the Baptist—"Behold the Lamb of God!" was clearly intended to be a pointing out of the Messiah to his disciples ; and implies, therefore, that this was one of the many expressions by which the Jews had come to designate Him whom they expected. This must have been due to the deep impression made on the national mind by Isaiah's prophecy.<sup>1</sup> We have a further indication that this was so in the words of Zacharias,

<sup>1</sup> That this was so is abundantly proved by the Messianic interpretation of the chapter given by the Targums written before the Christian era. See Lyall's *Propædia Prophetica*.

who connects the salvation to be accomplished by the Messiah with the sacrificial idea of *remission of sins* (Luke i. 77) ; and by the words of Simeon, who, with the Holy Child in his arms, spoke of suffering and persecution. Again we find St. Matthew forcibly reminded of the fifty-third of Isaiah, when he beheld Jesus entering into such close fellowship with human suffering : " He healed the sick," that it might be fulfilled which was spoken by Esaias (in this chapter), " Himself took our infirmities and bare our sicknesses " (viii. 17). And again in Jesus' unwillingness to be known he recognises at once Isaiah's portraiture : " Behold My Servant whom I have chosen ; My beloved in whom My soul is well pleased. . . . He shall not strive nor cry ; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory " (xii. 17-21).

And how entirely the whole impression left on the mind by the Gospel narrative is that of a perfectly holy sufferer, fulfilling with almost startling exactness the image that rose before Isaiah's mind !

He moved among men as one conscious that He was their Lord and Master, that He was born to be a King, that He was the Son of David of whose kingdom there was to be no end ; but conscious also that He could only ascend His throne and be glorified by passing through suffering and death. The temptation suggested by the Evil One in the wilderness, and again by Simon Peter's ill-advised protest, was that He should ascend His throne without the suffering ; but He repelled it.

He had a baptism of suffering to be baptized with, and till that was accomplished, He must confine Himself ("straiten") Himself thereto (Luke xii. 50). It was entirely consistent with this view of His mission that He should speak little of the profound purpose of His death. But from time to time He used expressions of the deepest significance concerning it. Let us carefully consider them.

At the very outset of the ministry we have the conversation with Nicodemus, revealing the great truth that Christ had come to offer *regeneration* to mankind; and that in order to this *regeneration* His death was necessary:—"As Moses lifted up the serpent<sup>1</sup> in the wilderness, even so must the Son of Man be *lifted up*." (Three times<sup>2</sup> our Lord used this phrase—"lifted up"—and the Evangelist's comment is, "This said He, signifying what death He should die.") And our Lord indicates to Nicodemus *how* His death would regenerate man: the believer would have a new vital principle, a divine life, infused into him: and that it might thus enter into man, it must first be poured forth by Christ. And this great gift to man is the Father's gift—it is all-important to observe this—"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have this eternal life (imparted to him)."

This thought is continually reappearing in our Lord's

<sup>1</sup> The symbol seems to point out that Christ would die "in the likeness of sinful flesh." See St. Augustine's comment on Rom. viii. 3, referred to *infra*, page 189.

<sup>2</sup> John iii. 14; viii. 28; xii. 32.

discourses as related by St. John,—that for this infusion of divine life which was to regenerate man, His death was necessary, and that it was His Father's gift to mankind:—"My Father giveth you the true bread from Heaven. For the bread of God is He which cometh down from Heaven, *and giveth life unto the world.*" "I am that bread of life." "I am the living bread which came down from Heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world." When the Jews murmured, thinking He spoke of giving His flesh there and then to them, He added words, which to a Jew would necessarily carry the meaning that His death must first take place; for He explained that He meant His flesh and blood in a state of separation, that is, after death. "Verily I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (ye cannot be regenerated).

The sacrificial allusion would have been plain to them but for that addition about *drinking His blood*. In all sacrifices the drinking of the blood was forbidden on pain of death.

To this paradox we must presently return; but first let us consider two other pregnant utterances of our Lord respecting His approaching death.

Not many months before it, He was speaking of Himself (in Isaiah's phrase) as "the Good Shepherd." But a further thought was added:—"The Good Shepherd giveth His life for the sheep." We ask *how?* and *why?* The *how* is declared to us in the same passage:—in con-

flict with "the wolf" (John x. 1-18). And that He viewed His agony as a conflict with the Evil One is plainly revealed, as we shall see.

But *why* should the Good Shepherd lay down His life? He tells us, "This commandment have I received from the Father." It was an act of crowning obedience. And it was voluntarily rendered. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

But do we ask further, "*Why* this commandment?"

One profound reason has been already revealed to us:—there was a mysterious necessity that His human life (ψυχῇ) should be poured forth in order that it might pass into man and regenerate him. This life of Christ was God's gift to man, and it involved the death of Christ as the essential condition of its communication.

And now we are in the right point of view from which to consider an all-important word spoken by Christ respecting His death the week before His Passion. We have it in St. Matthew (xx. 28), and in St. Mark (x. 45). Christ had been again announcing to His Apostles His approaching death, with all its fearful details; the judgment, the delivery to the Romans, the mocking, the scourging, the crucifixion, to be followed by resurrection. And the *doctrine* of this death is summed up in one word a few moments later:—"The Son of Man came . . . to give His life (ψυχὴν) a ransom for many."

This one word of Christ may be called the text of all that has ever been said about the virtue of Christ's death by preachers of the Cross inspired or uninspired. It is most important to consider carefully what meaning it bore as originally used by Christ. And here it is perhaps to be regretted that the question has been somewhat prejudged by the use of the Vulgate word "*redemptionem*" and the English "*ransom*." The popular notion of a *ransom* is a price paid to redeem a captive or bondsman. And whenever the word is used, it seems to involve necessarily the idea of the price being paid *to him from whom the captive is delivered*. Dominated by this idea of *ransom*, divines, from Origen downwards, have been ever asking "To whom was mankind's ransom paid?" And the whole subject of the Atonement has been almost hopelessly complicated by this idea of its being a transaction between two parties, one giving and the other receiving a compensation or ransom. It has been roughly stated,<sup>1</sup> that for a thousand years (down to Anselm's time) the Church taught that Christ paid, and the Evil One received, the ransom; and that, since then, the Church has been divided between the Anselmic notion of a transaction whereby the mercy gave satisfaction to the justice of God, and the Calvinistic idea of a transaction whereby the Son appeased His offended Father. A healthy conscience recoils from all three ideas. Θεῷ τῆς ὑβρεως—out upon the insulting thought!—is Gregory Nazianzen's protest against the first; the second is artificial and scho-

<sup>1</sup> Oxenham's *Catholic Doctrine of the Atonement*, p. 167. The statement must be received with qualification.

lastic ; the third shocks us. None of the three is to be found in Scripture. They all rest on a determination to press into the Greek word used by Christ all that is involved by the words *redemptio* and *ransom*. Whereas a careful study of the language of Scripture shows that the words λύτρον and *ransom* are by no means equivalent.

Let us carefully examine this word λύτρον.

Etymologically the word λύτρον means something that *loosens* what is bound.

But, as a man may be bound in two senses—*civilly*, as a slave or captive, *religiously*, as a sinner by his sin,—so the word λύτρον comes to have two senses—a *civil* and a *religious* sense.

In its *civil* sense, λύτρον means compensation given as the price of liberation. It is so used in Lev. xxv. 25-30, for the price paid to redeem the property or person of an insolvent debtor ; the Hebrew word for λύτρον in this sense being גְּאֻלָּה (g'ullah) from גָּאֹל (ga'al) to redeem from pawn.

In its *religious* sense, λύτρον means an oblation to God, or the money-value of such oblation (a *deodand* as it were), to redeem, or atone for, a life forfeited to God. The oblation usually took the form of the sacrifice of the life of an animal, by way of acknowledgment that the life of the offerer was really forfeited, and that all life is God's gift.

The λύτρον in this case was expressed in Hebrew by the word כֹּפֶר (copher), a distinctly religious word, carrying with it the idea of atonement ; and containing obviously no notion of compensation to any one ; but rather that of *satisfaction of the Divine law*. We will call this the *religious* or *sacrificial* sense of the word λύτρον.

To take one of the lower instances of its use:—When an ox, known to be vicious, gored any one to death, the proprietor's life, as well as that of the ox, was forfeit; but the proprietor's life might be redeemed (פָּדָה *padah*) by payment of a λύτρον, the λύτρον being a כֹּפֶר *copher* or oblation to God by way of atonement.<sup>1</sup>

But let us take a higher instance. On the Passover night the first-born of Israel were redeemed (*padah*, Exod. xiii. 13, 15) from the destroying angel by the blood of the lamb. This blood or life of the lamb was their λύτρον. Need it be said that it never entered the mind of an Israelite that it was given by way of compensation to the Destroying Angel? His only thought was that God required it as an acknowledgment that they owed their deliverance entirely to His grace, and that their lives henceforth belonged to Him.<sup>2</sup> And in after years provision was made for the continuance of the acknowledgment by the consecration of the tribe of Levi.

<sup>1</sup> It seems to me clear that, in Exod. xxi. 30, the *Copher* levied went not to the relatives, but to the Sanctuary. It is true that in verse 32, in the case of a *slave* being gored, compensation is made to the master, but the word *Copher* is not there used; nor was the life of the ox's owner forfeit to God in this case.

<sup>2</sup> We have an excellent instance of the use of *padah* redemption with *copher* for the λύτρον in the forty-ninth Psalm.—“None of them can by any means redeem (*padah*) his brother, nor give to God a ransom (*copher*) for him. . . . But God will redeem (*padah*) my soul from the power of the grave; for He shall receive me.”

And for the word *Copher*, see that remarkable passage (to which Bishop Butler—*Anal.* ii. v. 6—calls special attention) where Elihu speaks of the “Angel of Jehovah” visiting the suffering saint on his deathbed, and regenerating him, saying, “I have found an atonement” (Job xxxiii. 24).

Moreover, the whole people acknowledged that they were a *redeemed* people by the half-shekel payment, whereby the sanctuary service, with its morning and evening sacrifice of a lamb, was maintained. We have the full account of this in the thirtieth chapter of Exodus.

We there find the half-shekel called *copher*, or *λύτρον*, "an offering to the Lord," "atonement money," "a ransom for the soul" (Exod. xxx. 12-16.)<sup>1</sup> And in the twelfth verse we find that this continual confession that their lives belonged to Jehovah saved them from any plague.

Very much to the point is the note on this institution of the Sanctuary-tax in the "Speaker's Commentary." Mr. Clark there observes:—"This payment is brought into its highest relation in being here accounted a spiritual obligation laid on each individual, a tribute expressly exacted by Jehovah. Every man of Israel who would

<sup>1</sup> Professor Plumptre tells us (on the authority of Jost's *Geschichte des Judenthums*, i. 218) that not long before the time of the incident related in Matt. xvii. 24, there had been a great controversy between the Pharisees and Sadducees whether this tax, or sanctuary-rate, ought to be compulsory or not; and that the Pharisees made it compulsory, and kept the anniversary of their triumph. This throws light on the demand for payment of this tax (or redemption-money) made upon our Lord, and on the deep meaning of His reply that "the children of the kingdom" ought to be free,—for was not ~~He~~ their all-sufficient *λύτρον*? It is worth noticing that on that occasion Christ used the same preposition *ἀντὶ ἐμοῦ καὶ σοῦ*, that He uses here with *λύτρον*,—*ἀντὶ πολλῶν*. This preposition, therefore, in the phrase *λύτρον ἀντὶ πολλῶν* does not imply *substitution*, but has the same meaning that it has in that other passage—*payment on behalf of*. Nor is the Hebrew preposition which expresses substitution *עַל* used with *Caphar*, the preposition after *כִּפֶּה* is always *לְ* or *לְכִפֶּה* (see Girdlestone's *Synonyms of O. T.*, p. 214).

escape a curse (verse 12) had in this way to make a practical acknowledgment that he had a share in the Sanctuary, on the occasion of his being recognised as one of the covenanted people (verse 16)."

We have now perhaps sufficiently explained the two possible meanings of the word *λύτρον*, one *civil*, the other *sacrificial*.

Can there be any doubt whatever in which of the two senses Christ used the word, when He said that He "gave His life a ransom, *λύτρον*, for many"? Do not the very time (the Passover season), and the evident reference to one or other of those great prophecies (Isa. liii. or Dan. ix.) make it clear that He used it in the *sacrificial* sense,—*λύτρον* in the sense of expiation, the all-sufficing *copher* whereby, not Israel only, but a whole world, was to be *redeemed*?<sup>1</sup>

If further proof were needed, St Peter supplies it (in 1 Pet. i. 18, 19). For using the word *ἐλυτρώθητε*, and bearing in mind apparently its two meanings, he there negatives the first, the *civil*, meaning, and affirms the second, the *sacrificial* meaning, with direct reference to the Paschal Lamb.

And if this be so, then we must at once dismiss from our minds all idea of *compensation* or *satisfaction* of a debt.

<sup>1</sup> Outram (perhaps the greatest authority I can quote on such a subject) is clearly of this opinion :—"Nemo dubitat quin quod Isaias olim dixerat, Messiae animam pro *זֶבֶחַ*, hoc est, pro victimâ piaculari positum iri (Is. liii. 10), idem hoc in loco dixerit Christus; quod et eò minus dubitandum, quia victima quoque piacularis a Judæis *זֶבֶחַ*, hoc est, *λύτρον*, seu *ἀντὶ λύτρον* dici solet, victimæque anima sive vita vice sontis ipsius animæ dari."—*De Sacr.*, ii. 6, § 4.

Our Lord's meaning is now clear :—"The Son of man giveth His life as a *Copher*, or expiation, for many."

For reasons lying deep down in the nature of things, mankind *could not* be redeemed without such expiation. *Therefore* God required it ; and, in His exceeding love for man, gave His Son to make it. It was the cup of suffering of which Christ had spoken six verses before, and of which He spoke again in Gethsemane, as a cup which His Father had given Him to drink. It was the *Asham* of which Isaiah spoke in his fifty-third chapter. It was paid—not for one moment to the Evil One as compensation, nor yet to God as satisfaction of a debt—but to God in the true spirit of *sacrifice*, as an acknowledgment that the life of all mankind, summed up, as it were (*recapitulated* is the patristic word) in the life of the Second Adam, was forfeited to God. Until this acknowledgment was made, the higher life we had lost in the First Adam could not be restored to us by the Second.

We may sum up this long digression on the word *λύτρον*, by saying that it means *expiation*, not *ransom*.

How Christ in dying restored us to our higher life, we must now inquire. And in order to this, with all reverence, let us listen to our Lord yet further unfolding the deep-lying reasons why the pouring forth of His life-blood was necessary, in the innermost circle of His disciples, on the night preceding His Passion. How did He in that upper chamber show forth to them the profound efficacy of His Death ? (Matt. xxvi. 26 ; Mark xiv. 22).

He broke bread, calling it His Body, and bade

them eat it. So far it might seem that Christ was merely speaking of His Death in the language of Jewish sacrifice, for the Lamb was even so eaten after it was slain.

But in what followed Christ went beyond the analogy of those sacrifices; and so virtually declared that there was a mysterious efficacy in His Death that had no counterpart in those sacrificial rites.

The blood in those sacrificial rites was to be poured away at the base of the altar. To drink it was forbidden on pain of death.<sup>1</sup>

Of Christ's blood the command is "Drink ye all of it."

Let us compare and contrast the old and new commandment:—

The old commandment was:—"Whosoever eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among the people. For the soul of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls" (Lev. xvii. 10, 11).

The new command was:—"Drink ye all of it; *for* this is my blood of the New Covenant, which is shed for many for the remission of sins."

Eating blood is forbidden in the first case for the very reason for which it is commanded in the second. For what is the reason? "The soul is in the blood." "For the blood it is which makes atonement by means of the soul."<sup>2</sup>

But how could the blood of bulls or goats make atonement for man? The Epistle to the Hebrews (x. 4).

<sup>1</sup> Lev. vii. 27.

<sup>2</sup> See Note on p. 150.

plainly declares that it could not. What then is the meaning of this verse in Leviticus? St. Augustine surely is right in his interpretation:—"Ye must not eat the blood, because it is the prefigurement of that more precious blood which shall make atonement by means of the soul therein signified."<sup>1</sup>

Thus the two passages are reconciled. The blood of that animal must not be eaten because it is valueless except as a symbol. The blood of Christ is to be drunk,—or rather the soul which Jesus "poured out unto death" is to be infused into us,—because it is the real thing symbolised, and is of life-giving efficacy.<sup>2</sup>

And who shall say that in the mysteries of the spiritual world there may not have been a necessity that the *life* of Christ, the vital principle of Christ's human nature, should be surrendered in death before it could pass into us? At any rate the words of Christ in the sixth of St. John, and His symbolic act of breaking the bread and pouring forth the wine, in order that they might eat the one and drink the other, seem to suggest it.

But we have not exhausted the teaching of our Lord's words—Drink ye all of it; for this is my Blood *of the New Testament for the remission of sins*.

"A covenant for remission of sins" is here our Lord's phrase for the redemption He was accomplishing—a lifting of man into a new relation to God, one of

<sup>1</sup> Quest. in Lev. lvii. "Tanquam anima pro animâ exoret;" soul atoning for soul. In the blood of the beast there was no soul that could be *spiritual* food, therefore it must not be eaten.

<sup>2</sup> See note on p. 234, *infra*.

favour and forgiveness. Does any ask, Why should the blood-shedding and death of Christ be necessary in order that God should forgive? Why should not God forgive by a word?

If sin were a debt merely, it might be cancelled by a word, and the debtor taken at once into favour.

But if sin be also a disease and a corruption, will the word "I forgive you" heal it? and can God take the diseased and corrupt nature into favour, with no security for its being healed?

"Nay, but might not God by a word have healed the corruption?" Yes, by superseding, and in fact, destroying man's freedom of will. But it was the offering of a *free heart* that God desired in redeemed man; and therefore God would not adopt a process of redemption that would compromise man's free will.

How then alone could it be done? Christ's words supply the answer, "*By a Covenant*,"—God of His free grace undertaking to receive into favour, and man of His free will undertaking to die unto the corrupt nature.

But did God wait for mankind to fulfil their condition first?

No; He accepted Christ as our surety in the covenant,<sup>1</sup> as mankind's sponsor.<sup>2</sup> Christ as the ἀρχηγός of our salvation fulfilled the condition, *pledging* mankind to follow,

<sup>1</sup> The ἔργον τῆς διαθήκης of Heb. vii. 22.

<sup>2</sup> I borrow this word from our old divine Dr. John Owen, quoted in Pole's Synopsis on Heb. v. 7. Hezekiah's prayer was, "O Lord, *undertake* for me!" (Is. xxxviii. 14), which the Vulgate translates "Responde pro me." Compare the use of the same word (עָרַב ἄρραβών, *arraha*) in Job xvii. 3; Prov. xi. 15; xx. 16.

and *enabling* them to do so at the same time, as we have seen. How completely does this idea find expression in that phrase of our Lord's High-priestly Prayer :—" I consecrate myself that they may be consecrated " (John xvii. 19). And again, in the equally pregnant phrase of St. Paul, " If one died for all, then all (virtually) died " (2 Cor. v. 14).

Thus His Death was necessary to the ratification of the covenant : and in virtue of the covenant so ratified by Christ as our sponsor, we are taken into God's favour. This surely is the true and catholic doctrine of *Satisfaction*. It may be stated briefly thus in the words of Athanasius :<sup>1</sup>—

God's law of holiness required that there should be a death unto sin (Gen. ii. 17), ere there could be a restoration to favour.

This law was fulfilled by the sacrifice of Christ, inasmuch as all died in Him, and in Him took a new beginning of life.

Thus man was saved while the supreme consistency of God's holiness was safeguarded.

And thus, in those few words of Christ in the upper chamber, we find two deep reasons why His Death was necessary :—

(1.) That the law which made the death of the old

<sup>1</sup> " ὡς μὲν πάντων ἀποθανόντων ἐν αὐτῷ, ἐλύθη ὁ κατὰ τῆς φθορᾶς τῶν ἀνθρώπων νόμος, ἅτε δὴ πληρωθείσης τῆς ἐξουσίας ἐν τῷ κυριακῷ σώματι." " τῇ γὰρ τοῦ ἰδίου σώματος θυσίᾳ καὶ τέλος ἐπέθηκε τῷ καθ' ἡμᾶς νόμῳ, καὶ ἀρχὴν ζωῆς ἡμῖν ἐκαίνισεν." " αὐτοῦ γὰρ ἦν πάλιν καὶ τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεργεῖν, καὶ τὸ ὑπὲρ πάντων εὐλογον ἀποσώσαι πρὸς τὸν Πατέρα." *De Incar.* 7-10. See App. pp. 286, 288.

Adam a condition of a new Covenant of forgiveness might be satisfied ;

(2.) That His life might pass into us, and so enable us to fulfil our part in that Covenant.

But a yet *third* reason why His Death was necessary seems to be suggested by the one remaining utterance of that same evening which remains to be considered.

Leaving the upper chamber where He had been instituting the Eucharist, and going forth into the moonlight to Gethsemane, what was the deep thought that filled the Redeemer's mind, and which He spoke aloud?—"The Prince of the world cometh, and in Me hath nothing. But that the world may know that I love the Father ; and as the Father gave Me commandment, even so I do" (John xiv. 30).

Our Lord, then, viewed His agony and Passion as a coming of the Evil One. And if a coming, then necessarily a coming *for conflict*, for *final* conflict. For *one* conflict there had been already at the commencement of His ministry, after which we were told that "the Devil left Him *for a season*." The Evil One is now returning for the conclusive conflict, and the Saviour knows it. "The Prince of the world" is approaching. The conflict has not yet begun. Therefore the exceeding calmness of the Prayer as He went forth to the Kedron (John xvii.) The Good Shepherd is yet for a few moments alone with His sheep, who know Him and follow Him ; and for them in the moonlight He lifts His eyes to Heaven, and prays in tranquillity of spirit.

But "the wolf cometh," and He knows it. And in the deep shades of that garden the great trial or temptation is to commence. The consciousness of His being on His trial is implied in His words, "Pray that ye enter not into temptation:" *He* must enter into it.

Another moment, and it is upon Him. He is in the agony. The very word *agony* means conflict and struggle. The fearful account of it indicates intense spiritual effort called forth by something—by some *one*—external to Him. Else why so tranquil one moment, and so agonised the next? But we are left in no doubt: our Lord's own words—so calm again—so suddenly calm again, when for the moment it is over—reveal to us its nature:—"This is your hour and the Power of darkness" (Luke xxii. 53). It was with "the Power of darkness"—with *him* who in this dark hour had power "to bruise His heel,"—that He had been struggling, and was yet again to struggle (it may be) on the cross. What the mysterious necessity for that personal conflict was, we cannot know. Our Lord's use of the word "temptation" suggests the idea that this conflict, like that in the wilderness, was of the nature of a temptation. But we know that when the Son of God came into the world, He placed Himself within the precincts of that dominion which our sin had given Satan. We know, too, that there was in His incarnation an emptying of Himself of much of His Divine Power,—a *κένωσις*; we know that the Divine Power whereby He worked His miracles was drawn from His Father in prayer, and *never once* in His ministry used for His own defence. We may well believe that the strong

temptation, with which the Evil One in that hour of darkness was permitted to assail the human will of Christ, was a temptation to put forth His Divine Power to ward off Death, and ascend His throne without suffering. The Tempter's whisper, we may conceive, was "Thou shalt not surely die;" and Christ's reply: "Get thee behind me, Satan. In the volume of the Book it is written of Me (that I should die), and I come to do Thy will, O God." Thus *by dying* He overcame the temptation, and so overcame the Tempter—overcame him "who had the power of death;" and death to Christ became the avenue to glory.

Other and deeper issues were doubtless involved in this conflict, which can only be revealed to us within the veil. That cry of exhaustion on the cross—"My God! my God! why hast Thou forsaken Me?"—seems to imply that during that last hour the mysterious conflict was being renewed; and that the vital strength gave way, and the dissolution of soul and body supervened, rather from the exhaustion of this conflict, than from the mere pains of crucifixion. If so, additional force is given to those words:—The Good Shepherd gave His life for the sheep: no man took it from Him: He had power to lay it down, and He had power to take it again. And voluntarily and for our sakes, and in obedience to His loving Father's will, because He would not put forth that Divine Power which might have averted it, He succumbed to Death. He had counted the cost; He knew that to redeem man He must place Himself within the power of *him* "who had the power of Death." But

He knew also that by so yielding to the power He could destroy it,—“that through death He might destroy him that had the power of death, that is the Devil; and deliver them who, through fear of death, were all their lifetime subjects of bondage” (Heb. ii. 14, 15).

Thus in this mysterious aspect of the agony, revealed to us by our Lord's own words, and interpreted by that profound commentary in the second chapter of the Epistle to the Hebrews, we seem to look into the very depth of that transcendent act of which it was the outward expression, and gain sight of a *third* reason why it was necessary.

We must now sum up what we have gathered from our Lord's own utterances respecting His death.

From our Lord's words to Nicodemus respecting the *new birth*, and the type of the Brazen Serpent, we learn the healing and regenerating efficacy of His death,—it was a *life-giving* death. This is further unfolded in the discourse of St. John's sixth chapter, where Christ speaks of giving His flesh and blood for the life of the world.

From the great saying that the Son of Man came to give His life (or soul) a *λύτρον*, or atonement-price, for many, we learn that His death had in it something which corresponded to the Jewish idea of *expiation*, a dying unto sin, rendering it possible for us to pass out of a previous state of alienation into God's favour.

Our Lord's words at the institution of the Eucharist combine *both* these aspects of His Death. In the “Take eat,” “Drink ye all of it,” we have implied the *life-giving*

efficacy of His Death. In those other words—"My Body given for you," "My Blood of the New Covenant, which is shed for you and for many for the remission of sins," we discern the idea of *expiation*, and its meaning : God can only take back a free agent into favour by way of covenant ; there must be a safeguard of the standard of holiness ; there must be a dying within us of the old Adam ; and this was potentially effected in the Death of Christ. On credit that we would severally fulfil Christ's pledge we were forgiven. Thus His blood-shedding was necessary for this new covenant of forgiveness.<sup>1</sup>

From our Lord's saying in John x. about the Good Shepherd seeing the wolf coming, and laying down His life for the sheep, and from those words just before the agony, "The Prince of the world cometh," as well as from other indications, we seem to learn that one element of our Lord's agony was a conflict with the Evil One. And this, too, we shall find confirmed by the subsequent commentary of the Apostles.

More shortly we may sum up the teaching of Christ respecting His death by saying that it was

1. A crowning act of obedience, whereby the Tempter was overcome.—Luke iv. 13 ; xxii. 53. John x. 11, 18 ; xiv. 30, 31.

2. An atonement, rendering possible a covenant of forgiveness.—Matt. xxvi. 28.

<sup>1</sup> Without the Epistles to the Romans and the Hebrews we should never perhaps have seen that this was the meaning folded up in our Lord's few words ; its further elucidation must be postponed until we are examining the teaching of the Epistles.

3. A gift to mankind of the spirit and life that was in His Flesh and Blood.—John vi. 51 and 63.

Those three petitions of the Lord's own prayer in which we ask for deliverance from the Evil One, forgiveness of our trespasses, and daily bread, seem to be a supplication that God will realise to each of us what His Son made possible for mankind.

## CHAPTER III.

*The Soteriology of the New Testament—Continued.*

## IV. THE TEACHING OF ST. PAUL.

WE now have to consider how our Lord's Apostles, enlightened by the Holy Ghost, seemed to regard the redeeming work of Christ. And first we will examine St. Paul's Epistles.

In four of his Epistles St. Paul has occasion to speak in set terms of the work which Christ accomplished for mankind in dying on the cross. In all his Epistles he alludes to it; but the brief allusions of the other Epistles add nothing to the doctrine of the four more important passages. These, therefore, we will consider in detail. The fullest statement is in the Epistle to the ROMANS.

St. Paul's doctrine is strongly coloured by the fact that he was a convert from *Pharisaism*. As a Pharisee he had believed himself to be righteous (*δίκαιος*). His conversion opened his eyes to the fact that this was in reality *self-righteousness*, and that the righteousness which is of God and which avails before God (*δικαιοσύνη Θεοῦ*<sup>1</sup>)

<sup>1</sup> That by "the righteousness of God" St. Paul means the righteousness which is of God, which God bestows upon us, by remitting our

is something very different. No amount of observances (*ἔργα νόμου*) will justify a man if he be at heart selfish, proud, and worldly (*σαρκινός*). We have within us a good self and a bad self (the spirit and the flesh). The Law has no power to redeem us from our bad self. The utmost it can do is to make us miserably conscious of our bad self. And this is the right point of view from which to approach the doctrine of Christ's atonement.

It may be useful to paraphrase the passages which set it forth.

iii. 23-26. All having sinned, we can only be justified (set right with God) by means of the *redemption* that we have in Christ.

God, in His eternal counsels, purposed that Christ should be to us what the *mercy-seat*<sup>1</sup> was to the Jews, the source of all our hope of Divine favour, our trust being in His blood, that is in His sacrifice. God's purpose was to exhibit thus His own righteousness,—that is, His own mode of establishing a *right relation* between Himself and mankind. He had overlooked transgression heretofore, and he would now vindicate this forbearance, and show that it had been in view of the coming atonement, is clear from Romans iii. 21-24, where he explains it to mean *our being justified freely by His grace*. It means therefore God's method of justifying man, *i.e.* of putting him into a *right relation* to Himself. See p. 64.

<sup>1</sup> It makes no real difference in the import of the passage whether (with Chrysostom, Theodoret, Luther, Calvin, and Grotius) we translate *θυσία* as the "mercy-seat" on which the blood of the sin-offering was sprinkled, or (with the Vulgate and English version) as the "propitiation" which that sin-offering effected; or the sin-offering itself (with Alford).

ment ; thus proving Himself both just and justifying—just in requiring atonement, and justifying all who make faith in Christ their principle of action.<sup>1</sup>

In the fifth chapter the Apostle institutes a comparison or rather contrast between Adam and Christ, showing that the benefits resulting from Christ's work are co-extensive with the evils from Adam's fall. A reign of sin and death was developed from Adam's one sin ; a reign of grace was developed from Christ's all-holy life.

v. 6-11. The Apostle dwells on the exceeding love of God in giving His Son to die for us while we were yet sinners. (Thus the Father's love was the moving cause, not the result, of the atonement.) "If, while we were yet sinners, Christ undertook by dying to render it possible for God to receive us into favour, much more will He now save us from again forfeiting that favour. For if while we were alienated from God, we were *reconciled* to God (made-at-one with God) through the death of His Son ; much more surely shall we, now that we are reconciled, be saved in His life ; that is, be kept safe in that divine life which we draw from Him."

Then he goes on to institute a comparison between the reign of sin and death that dated from Adam, and the reign of grace and life that dates from Christ. It is clearly a mistake to see in this passage any doctrine of imputation. He is speaking simply of a propensity to sin which would never have been developed in the

<sup>1</sup> Literally—him who is of faith in Jesus—*i.e.* him who is, or whose character is, the result of faith in Jesus.

race but for the sin of Adam ; and of a holiness which, after being once realised by Christ on earth (the *δικαίωμα* of v. 18), is an abiding influence ever after.

Thus we see that in these two passages St. Paul is speaking of the *passive* and of the *active* work of Christ.

From the third chapter we learn what His *passive* work, His suffering, has accomplished for us :—it has made atonement (at-one-ment or reconciliation to God) possible.

From the fifth chapter we see what the *active* work of Christ, His all-holy life, has done for us :—it has given us a standard towards which the Divine life which He infuses into us is ever raising us.

In the next chapter (vi. 1-11) St. Paul seems to point to the very same solution of the mystery of *atonement by death* which we thought we found suggested by Christ's words at the institution of the Eucharist (*supra*, pp. 173-8). The whole force of the passage turns on the thought that in Christ's death we all died. Christ, as the head of the race, virtually and potentially crucified mankind's worse self (the flesh, or old Adam), and so removed that which separated us from God and barred our restoration to favour. St. Paul gives us a most helpful thought in saying that *what Baptism is to the individual, that Christ's death was to the race* :<sup>1</sup>—It not only *pledged the race to mortification of the sinful self*, but also *imparted an inward and spiritual grace enabling all who would appropriate it by faith to work out this mortification of the sinful self*.

Again this sacramental grace of Christ's death was

<sup>1</sup> See Extract from St. Augustine, p. 296, *sub finem*.

twofold : (1) *It enabled God to take us into favour by way of anticipation* (the free gift of justification) ; and (2) *It infused, into all who would receive it, His own divine life* (the gift of sanctification).

“As surely as we are united with Christ in His death, so surely shall we be united with Him in His resurrection : knowing this, that our old self was crucified<sup>1</sup> with Christ, in order that the body, whereby (since the fall) sin has worked in us, might be rendered powerless, so that we should be no longer enslaved to sin. For a dead man is absolved from sin. And if we died with Christ, we believe that we shall also live with Him”(vi. 5-8).

Thus Christ's death imparted to mankind a power of dying to sin, and a power of living in communion with God. And this its sacramental efficacy supplied that *security* without which God could not take back a fallen race into his favour.

But nowhere has St. Paul set forth his doctrine of the redeeming work of Christ more clearly or more succinctly than in the third verse of the eighth chapter ; and in St. Augustine's CLVth Sermon we have our best commentary on it.

There is now no condemnation hanging over the head of the Christian. Why not? Because the sinful self has received its condemnation on the Cross of Christ. How? St. Paul tells us how in the third verse, which fully

<sup>1</sup> *συνεσταυρώθη, was crucified.* The tense is most important. The whole gist of the passage lies in the fact that it was done potentially, *once for all*, on Christ's Cross. Here and repeatedly elsewhere doctrine is obscured by the careless way in which our translators confuse the *aorist* and the *perfect* tenses.

and carefully translated is as follows :—"That which the Law could not do—its weak point being that it depended for its performance on our carnal nature—that God in Christ effected. God sending His own Son, in flesh like that of sinful men, and as a sin-offering,<sup>1</sup> passed sentence of death upon sin in that flesh which was its domain, that so in our regenerate nature we might fulfil the requirement of the Law, which in our unregenerate nature we could not fulfil."

St. Paul's idea, as St. Augustine works it out, was that the Flesh of Christ, though absolutely sinless, was nevertheless to Him as to us the avenue of temptation (Heb. iv. 15). For this reason it was symbolised by the Brazen Serpent which Moses lifted up; and for this same reason—because herein the flesh of Christ was akin to our flesh—St. Paul in this passage calls it a *ῥυπαρὸν ἀμαρτίας*. Christ's crucifixion was therefore, according to St. Paul, the *death-warrant* of our sinful self, so redeeming our better self.

In the remainder of this eighth chapter St. Paul shows how, concurrently with that sentence of death against the sinful self, there came, streaming forth upon us from that same Cross, a vital grace, enabling us individually (if we will receive it) to enforce in our own case that

<sup>1</sup> The phrase *περὶ ἀμαρτίας* is used more than fifty times in the Book of Leviticus (as though written with a hyphen) for a "sin-offering." The Septuagint dropped the word *offering*, and spoke of "*a for-sin*." St. Augustine (155th Serm. § 8) says, "*Peccatum vocabatur in Lege sacrificium pro peccato. Assidue Lex hoc commemorat: non semel, non iterum, sed sæpissime peccata dicebantur sacrificia pro peccatis. Tale peccatum erat Christus*" (referring also to 2 Cor. v. 21).

foregone sentence, and so realise in our measure that sanctification to which Christ (as our surety) has pledged us.

We may now proceed to the three other Epistles in which St. Paul has occasion to speak fully of the redemptive work of Christ, and in each we shall find this same view of the Atonement reappearing.

2 COR. V. 14-21. After speaking of his work as an Apostle, he sets forth its great motive and purpose, which is to make known the Atonement and how it is to be appropriated:—

“Christ’s love for man constraineth us, our doctrine being that *One died on behalf of all,*<sup>1</sup> *therefore all died* (that is, died potentially in Him): and he died on behalf of all, in order that they who yet live in this world should no longer live to themselves, but to Him who died and rose again in their behalf and as their surety.”

It is important to observe that the preposition (*ὐπὲρ*) so continually used in the phrase “Christ died *for* us,” here belongs to *both* verbs, “*died* and *rose* for us,”—though the English translators have not so given it. Hence it cannot have the sense of *doing a thing instead of another so as to relieve that other from the necessity of doing it*. The very point of the Apostle’s doctrine of atonement is that Christ died *by way of surety* that we would die with Him, and rose again *by way of surety* that we should rise with Him to newness of life. And

<sup>1</sup> The masterly note of Estius is well worth citing: “*Unus pro omnibus, intellige, quoad sufficientiam pretii, non item quoad efficientiam.*”

it is this *suretyship* or *sponsorship* that is expressed by the preposition *ὑπὲρ*. Two ideas are involved in it—(1) that Christ pledged us to do it, and (2) enabled us to do it. And this He did at a cost of great suffering, and (as St. Peter says) “the just for the unjust,” *i.e.* for the benefit of men who were utterly undeserving.

In the sequel (16-21 verses) St. Paul works out this idea of the necessity of dying to the old self, and rising to newness of life, in order to reconciliation to God. God who, through Christ, made us originally good, purposed through Christ to renew us to goodness. “God was reconciling the world to Himself in Christ, not imputing to them (*i.e.* remitting to them) their transgressions, and charging us Apostles with this word of reconciliation. On Christ’s behalf, therefore, we are ambassadors, as though God were exhorting you by us:—we beseech you in Christ’s behalf, be reconciled to God (*i.e.* make your own the benefits of that covenant which Christ executed for you).”

At this point a possible objection occurs to the Apostle which he must remove:—“Before the covenant of reconciliation could be sealed, it was needful that the whole race should die to the bad self; and this (you say) it did in the person of its representative or sponsor, Christ. But how could that be? Christ had no bad self to die unto. St. Paul meets the difficulty by recurring to the sin-offering<sup>1</sup> of the Mosaic ritual. That

<sup>1</sup> That St. Augustine is right in interpreting *ἀναρίων* here as “sin-offering” seems clear when we remember how exactly the word corresponds with חַטָּאת (*chattath*) which is used for both *sin* and *sin-*

victim had done no sin, had no bad self, but God accepted it as a symbol of the people's bad self, which had need to die. And so in the case of Christ:—Christ knew no sin, but God made Him a sin-offering for mankind. As the goat *symbolically*, so Christ *really*, took upon Himself our fallen nature, and, crucifying it, passed into the heavens with the blood of the dead self in His hand (being Priest as well as Victim) to execute a covenant between God and our regenerate self:—"That we might thus have grace given unto us to realise the righteousness of God by communion with Christ." (The thought is the same as that of Rom. viii. 3.)

This passage has been again and again explained by help of the idea of *imputation*—as though our sins were imputed to Christ, and Christ's righteousness imputed to us. It is a most unreal notion, and fails entirely to satisfy either the analogy of the sin-offering or the deep need of our heart.

For as to the analogy:—The Jew, when he saw the victim on the altar bleeding and burning, never imagined that it was suffering the punishment he would otherwise have suffered. There is no trace of such an idea in the whole range of Jewish ritual; and if there was no such idea attaching to the symbol, then we may be very sure

*offering.* See the LXX. of Lev. iv. 25 and 29—"ἀπὸ τοῦ αἵματος τοῦ τῆς ἁμαρτίας," "ἐπιθήσει τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κεφαλὴν τοῦ ἁμαρτήματος αὐτοῦ." See also Lev. vi. 25, xvi. 9, and Num. vi. 14. It is discussed in St. Aug. *Sermons* CXXXIV., CLII., and CLV. (vol. 5). See also Schleussner's *Lexicon*. See also the interpretation of Gen. iv. 7, given *supra*, p. 146, and note on p. 189, *supra*.

no such idea attaches to the *reality* to which the symbol pointed.

And as to the deep need of the human heart :—it is not from the penalty of sin merely, but, oh ! far more, from the sin itself that we sigh to be delivered.

It is a poor theology that would dilute and explain away St. Paul's clear strong words by any doctrine of imputation. It is not *to be thought* righteous, but *to be* righteous, that we yearn. And this is what St. Paul's doctrine promises :—τὸν γὰρ μὴ γνόντα ἁμαρτίαν, ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

God forbid that we should soften away either the ἐποίησεν or the γενώμεθα ! Christ most really and truly took our sinful nature, and regenerating it in the sacrament of His death, made it possible for us to be really and truly righteous.

What baptism once for all is to the individual, that the death of the Representative Man once for all is to the race. Though He had no bad self, yet He had identified Himself with us who had, and therefore in Him our bad self died *sacramentally*. His Atonement is to us not merely an acquittal from penalty, but a power of God unto salvation.

GALATIANS iii. 13, 14. This passage speaks of Christ becoming "a curse for us ;" and the thought in the Apostle's mind is again, doubtless, the sin-offering on the Day of Atonement, and specially the *Scapegoat* (Lev. xvi. 21) ; and therefore what has been said on the last

passage (2 Cor. v. 21) may serve to explain this. The Apostle, in the ignominy of the Cross (attested by Deut. xxi. 23), sees an analogy to the scapegoat.

It is to be carefully noted that St. Paul, in quoting Deut. xxi. 23 ("He that is hanged is accursed of God"), omits the words "*of God*," as being inapplicable to the case of Christ. And yet Luther, and many after him, have dared to reinsert them. Luther's painful comment is as follows :—"The Law steppeth forth and saith, Every sinner must die : therefore, O Christ, if Thou wilt answer and become guilty and suffer punishment for sinners, Thou must also bear sin and malediction. Paul therefore doth very well allege this general sentence out of Moses, as concerning Christ, 'Everyone that hangeth upon the tree is the accursed of God ;' but Christ hath hanged upon the Tree, *therefore Christ is the accursed of God.*"

Luther should have remembered Justin Martyr's protest against this misapplication of the text :—It was not God who cursed the crucified, but the wicked Jews (*Dial. c. Tryph. c. 96* ; see Appendix, p. 270).

In this passage of the Epistle to the Galatians a new idea is introduced in the word ἐξηγόρασεν. It is by no means a synonym of ἀπελυτρώσατο, though accidentally both may be rendered by the English word *redeemed*. In ἀπολύτρωσις there is essentially involved, as we have seen, the idea of a λύτρον in the religious sense of the word—*expiation*. Whereas in ἐξηγόρασεν there is simply the idea of purchasing the deliverance of another at a great price. The word *price* (it need hardly be said), as applied to the sufferings of Christ, is a metaphor, and

does not for one moment imply a transaction—one paying and another receiving. If a man rescue his friend from a burning house, and is badly hurt in so doing, his hurts are the *price* paid for his friend's deliverance, in the same metaphorical sense.

In the next chapter, iv. 3-7, the word (*ἱξάγοραζεν*) is repeated, with the additional idea that it was a *bondage* from which Christ at this great *price* redeemed us. That the price was not supposed to be paid *to any one*, is manifest; for who was it that held us in bondage?—"the elements"—*i.e.* the elementary or literal rules—of a system of law,—a mere abstraction! This is the necessary servitude of one who is alienated from God. The death of Christ slew the bad self that made this coercion necessary, and made us capable of being entrusted with freedom, and so redeemed us from the bondage. Then the Apostle, as before, passes to the life-giving side of Christ's death. "And because ye are sons, God sent forth the Spirit of His Son ('the spirit and the life' of John vi. 63) into our hearts," making us conscious of our adoption.

The fourth important passage in which St. Paul sets forth his view of the redeeming work of Christ is in the Epistle to the COLOSSIANS i. 13-22, and ii. 11-15; for whatever allusions to it occur in the Epistle to the Ephesians are here repeated more fully.

The Epistle to the Colossians was written to Christians who were being seduced into a superstitious *demonology*. To them it was all-important to set forth Christ's

work as a triumph over our *spiritual enemies*, over those "Principalities and Powers" (ἀρχαὶ καὶ ἐξουσίαι) who occupied so large a space in the theosophy of the Essenes.<sup>1</sup>

We found evident allusions to a mysterious conflict with these "powers of darkness" in our Lord's utterances.<sup>2</sup> Some light—not much can be expected—but some light on this mysterious subject is supplied by this Epistle.

In the 13th verse we notice at once that it is not from our own evil *self*, but from "*the power of darkness*," that St. Paul speaks of our being delivered. And the word for "delivered" is not the word "redeemed" (for no λύτρον was here needed), but the word used in the Lord's prayer—"Deliver us from the Evil One."

Our English word "rescue" expresses it.

"God rescued us from the power of darkness, and translated us into the kingdom of His well-beloved Son." The rescue needed no λύτρον, but the translation into the kingdom of God's favour did need it; and therefore in connexion with this *second* clause the Apostle adds, "in whom we have the redemption which His blood effected, the remission of our sins," reverting to the language of his Epistle to the Romans. He then declares Christ's absolute supremacy over all those intermediate spiritual beings, good or bad.

"For the Father was pleased that in Him the Fullness of the Godhead should dwell, purposing through

<sup>1</sup> See Josephus, *Bell. Jud.* viii, 2-13.

<sup>2</sup> See pp. 178-9, *supra*.

Him to reconcile all things once more unto Himself, making peace by the blood of His Cross,—by Him, I say, whether they be things on earth or things in heaven” (so that nothing should be left in subjection to the Powers and Principalities). “And in this reconciliation, effected in His material body by means of death, you Gentiles have your share” (i. 19-22).

Again, in the second chapter he asserts this absolute supremacy of Christ—temporarily infringed and compromised by the fall, which gave to the Powers and Principalities some dominion over man, but restored by the victory of the Cross.

“For in Christ all the Fulness of the Godhead dwells bodily (in His glorified Body); and in His Fulness<sup>1</sup> ye are incorporated [owing no allegiance therefore, whatever, to any other Power], for He is supreme over all Principality and Power” (ii. 9, 10).

Then the Apostle repeats the idea of Rom. vi., that Baptism is the application to the *individual* of the great sacrament which Christ's death was for the *race*. Our old self was buried with Christ that we might so rise with Him reinstated in God's favour.<sup>2</sup>

<sup>1</sup> The word “Fulness” should have been retained in our translation. It is a theological term, indicating the full complement of those Divine energies whereby God manifests Himself; St. Paul asserts that this plenitude of Deity dwells in the one Christ, and not in a plurality of mediators (or *aons*), as the Gnostics pretended.

<sup>2</sup> Professor Lightfoot well brings out the force of all the aorist tenses of this passage :—“St. Paul regards this change—from sin to righteousness, from bondage to freedom, from death to life—as summed up in one definite act of the past; potentially to all men in

“ God quickened you with Him, having forgiven us all our transgressions, having cancelled the hostile bond that was recorded against us in the decrees of the Law ; and He (Christ) hath abrogated it by nailing it to the Cross ; divesting Himself<sup>1</sup> (or ridding Himself) of those Principalities and powers (in divesting Himself of His mortal body), He exhibited them fearlessly in the triumphal procession of His Cross ” (ii. 13-15).

Thus in the Epistle to the Colossians we seem to have that aspect of Christ's death (as it regarded the power of the Evil One) which St. Paul's doctrine needed for its completion. Its effect on us directly, and on our relation to God, was what concerned the Apostle most in the great argument of his Epistle to the Romans ; but surely (as we shall better understand perhaps within the Veil) its effect on the powers of evil was no less important to us. And if there was really in that dark hour a personal our Lord's Passion and Resurrection, actually to each individual man when he accepts Christ, is baptized into Christ.” . . . “ It is the definiteness, the absoluteness of this change, considered as a historical crisis, which forms the central idea of St. Paul's teaching, and which the aorist marks.”—*On Revision of New Testament*, p. 85.

<sup>1</sup> Our English translation (“ having spoiled ”) makes better sense ; but the middle voice (*ἀπεκδυσάμενος*) can hardly so be rendered. The translation given in the text seems justified by the *ἀπεκδύσει* of the 11th verse, and the *ἀπεκδυσάμενοι* of iii. 9, where St. Paul speaks of our divesting ourselves of our corrupt nature. So here Christ may be said to have shaken off the hold which the powers of darkness had upon His mortal Body when His Spirit laid aside that mortal Body. The Peschito (always well worth consulting) seems so to render it :—“ Et, per expoliationem corporis sui, diffamavit principatus et potestates et confudit eos palam in semet ipso,”—is the Latin rendering of the Syriac.

conflict and victory over the Tempter, maiming and lessening his power over mankind for all after time, is not a most helpful contribution made to the solution of the question, how the sufferings of the One could benefit the many? When David slew Goliath, were not all Israel the gainers? And if it had cost him life or limb, would not that suffering have been the price of their redemption?

We may now sum up St. Paul's teaching.

In the Epistle to the Romans we have the great lines of the doctrine.

We have two selves — a bad self (σάρξ) and a good self (πνεῦμα): one needs to be killed, the other needs to be quickened.

Christ's Death effected the former, His Resurrection the latter.

How? By virtue of our mystical union with Him (we are σύμφυτοι τῷ Χριστῷ since His incarnation).

God therefore accepted His death as a *security* that our bad self would die (the idea of λύτρον in ἀπολύτρωσις): and on this security admitted us freely into a *covenant of reconciliation* (καταλλαγή).

And "If when we were enemies we were thus reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life" (v. 10). The same mystical union that made His death our death, will make His life our life (vi. 5).

Thus freely, for our Sponsor's sake, we were pardoned or (in St. Paul's language) *justified*.

Being justified, we are—by the grace to which that justification admits us—*sanctified*.

And being sanctified we fulfil the pledge on the security of which we were justified.

In this train of thought there is one point, and that the point on which the whole rests, clearly needing further elucidation. How could the death of Christ effect the death of our bad self? The doctrine of the mystical union seems at first sight to fail here; for what died in Christ was a *sinless* self, what has to die in us is a *sinful* self.

The passages above considered in 2 Corinthians v. and Galatians iii., seem to supply *one* answer, and that in Colossians *another*.

The first answer is: The body that Christ crucified was sinless it is true, but He made Himself a sin-offering (*ἁμαρτία* or *κατάρα*) by identifying His sinless self with our sinful self.

The second answer is: Christ's death weakened forever the power of the Evil One, and so made it less difficult for us to crush him within us.

Or, to put St. Paul's doctrine yet more shortly, we may formulate it under three heads:—

1. A weakening of the Power of the Evil One.
2. Justification (or pardon) of man rendered possible by our having died to sin potentially in Christ's death.
3. Sanctification, by communion with Christ's life.

It will be seen how closely these three heads correspond with the three heads to which we reduced our Saviour's teaching in the Gospels.

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Most beautifully and most completely is St. Paul's doctrine summed up in those three petitions of our Baptismal Service, in which we pray that what Christ accomplished once for all, as in a great sacrament for mankind, may be realised in the case of the child before us :—

Grant that the old Adam in this child may be so buried, that the new man may be raised up in him !

Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him !

Grant that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh !

## CHAPTER IV.

*The Soteriology of the New Testament—Continued.*

## V. THE TEACHING OF THE EPISTLE TO THE HEBREWS.

WE come now to the great anonymous Epistle of the New Testament, so unlike St. Paul's style in its diction that it can hardly have been penned by him ; but so thoroughly in harmony with St. Paul's habit of thought that it must have been written by one who was under his immediate influence.<sup>1</sup>

This Epistle seems to have been written when the signs of the time were unmistakably pointing to a speedy destruction of Jerusalem, and therefore of the temple-ritual. It was addressed, apparently, to the Jewish Christians who still clung to that ritual, and was intended to open their eyes to the great truth that Christ's incarnation and death and ascension had entirely fulfilled the symbolic meaning of that ritual, and therefore, that which was symbolised having come, the symbol might safely cease.

<sup>1</sup> It need hardly be observed that our Translators are responsible for the heading which it has in our English Bible ; the Church Catholic affirms its inspiration and canonicity, but has never determined the question of its authorship.

The method of the epistle is very clear :—There is first a *historical* portion of five chapters, and then a *mystical* portion of five chapters.

By calling the first a “historical” portion, I mean that it rests on the plain facts of the Gospel-narrative,—the fact that “God hath in these last days spoken unto us by His Son ;” the fact that the scheme of salvation had been announced by Christ, and “confirmed unto us by them that heard Him” (ii. 3) ; the fact of His Incarnation and Death (ii. 14) ; the fact of the Agony which preceded that Death (v. 7).

I call the second a “mystical” portion (using the word not in its modern, but in its ancient sense), because it is addressed to those who, being already grounded in the facts of the Gospel, were competent to be *initiated* in those inner and spiritual meanings of the Old Testament which found their fulfilment in these facts (see vi. 1, where the word rendered “perfection” has in it the notion of *initiation* into what is mystical or spiritual).

Thus, in reference to our present purpose, we may expect to find in the earlier portion a setting forth of the atoning work of Christ, as accomplished in certain *historic facts* well known to the readers of the Epistle ; and in the later portion we may expect to find a series of *analogies*, instituted between the grand accomplishment which that generation had witnessed, and those pre-figurements whereby it had been foreshadowed to previous generations.

In the earlier portion the inspired writer is speaking *directly* of that which we are seeking to comprehend ; in

the latter portion he is speaking *indirectly* of it, by way of certain analogies.

With this preface let us open the Epistle.

In the first chapter the writer declares that the Jesus of whom he speaks was none other than that Son of God whose manifestation as the Messiah of Israel David had so confidently predicted.

In Him human nature was to be glorified ; but, in order to this, the Son of God must first assume it in all lowliness ; and, by entering into the closest possible fellowship with our sufferings, must qualify Himself to be our High Priest. Hence the appearance of Jesus in a state of humiliation ; hence those sufferings bringing Him into brotherhood and sympathy with man, sympathising with us even in our temptations ; and hence, too, His Death. In this connexion occurs the important 14th verse of the second chapter : " Since the children of men are partakers of blood and flesh (involving *mortality*), He Himself also in like manner took part in the same ; in order that by means of His *death*, He might destroy the ascendancy of him who has the power of death, that is the Devil, and so might deliver those who, by dread of death, were all their lifetime subject to bondage. For, need I remind you ? it is not angels that He is succouring but the seed of Abraham. Hence the moral necessity that He should be made altogether like unto His brethren, in order that He might become a merciful and faithful High Priest in our relations to God, to expiate <sup>1</sup>

<sup>1</sup> Let us notice the forced use of the word *ἰλασκεσθαι*. How may this best be conveyed to an English reader ? The word means " to

the sins of the people. "For He Himself having been tempted, in that which He suffered, He is able to succour them that are tempted."

Now here two purposes of Christ's death (both introduced by "in order that") are brought into prominence.

The first purpose is *the destruction of the Evil One's ascendancy over mankind.*

The second purpose is *the expiation of mankind's sins.*

We have seen that these two purposes were also intimated by our blessed Lord's utterances, and find equally distinct expression in St. Paul's Epistles.

But here they are brought apparently into significant connexion one with the other, and the words used in describing them are very remarkable.

First we notice the clearly intended paradox of the 14th verse, "by His death destroy the lord of death." Why should Christ's death have this effect? The 17th verse supplies an answer: *Because it expiated man's sin.* The links of thought are clear.

Christ's death expiated our sin, and therefore deprived death of its sting (for "the sting of death is sin"),

propitiate" or "render propitious;" and the obvious phrase that a less profound theologian would have used would have been "to propitiate God." But neither here nor elsewhere does any inspired writer ever speak of Christ having propitiated God (in the heathen sense of the word). He wants to express in Greek the Hebrew idea that our sins are *covered*, that is, made as though they no longer existed, no longer separated between us and God (Isa. lix. 2). So he forces the word, and writes *ἰδοκεσθαι τὰς ἀμαρτίας*, as though one was to say in English, "to propitiate our sins." *Expiate* is the word he wanted, had there been such a word in Greek.

and therefore took away our fear of it, and therefore deprived the Evil One of that terrible ascendancy which our fear of death had given him.

All this is clear.

But that phrase of the 17th verse, on which it all rests,—“Christ’s death expiated sin,”—what in the reality of things does it mean?

This—we must have felt it all through these pages—is the very question of questions, taking us into the heart of the mystery.

Does this passage throw any light upon it?

Perhaps it does; at all events the next verse begins with “*for*,” which leads us to expect some explanation. The 17th verse says that it was essential to *His priestly office of expiating our sins* that He should be *made like unto us*. Why so? Left to ourselves we should not, I think, see the necessity. Did not the goat on the Day of Atonement expiate the sin of the people? And is not the goat of a nature totally different from ours, incapable of sympathy or communion with us?

Yes; and—for that very reason possibly—it made no real expiation: it only prefigured the real expiation. For real expiation *there must be mystical union*: without it, *His* dying unto sin would not have been *our* dying unto sin.

Thus, for two reasons, according to this Epistle, it was needful that He should pass through Death: (1) it made Him able to sympathise *to the uttermost*; He felt our sins as if they were His own, having in His own person felt the force of their temptation: And (2) mystical union was essential to expiation, and death to mystical

union ;—that He should by dying spiritualise—*glorify* (the word of St. John's Gospel) is a better word—the human nature which He had assumed. By passing through Death the last Adam became a quickening Spirit (1 Cor. xv. 45), and so became qualified to *enable* mankind by communion with Himself to fulfil the pledge which He had given to God as their Sponsor<sup>1</sup> on the Cross. Such seems to be the force of the very remarkable declaration in Heb. ii. 9, that Christ was *glorified* in order that His death might avail for all.

We now pass on to that wonderful passage in the fifth chapter, in which the inspired writer bids us gaze reverently on our High Priest in the very crisis and mystery of His high priestly office, under the shadow of Gethsemane :—

“Who in the days of His flesh—in that He offered up prayers and supplications with strong crying and tears to Him that was able to save Him from death, and was heard by reason of His reverent submission—though He was a Son, learned from the things that He suffered His obedience : and being made perfect, became the cause of eternal salvation to all who obey Him, being addressed by God (in the 110th Psalm) as High Priest after the order of Melchisedek.”<sup>2</sup>

The agony of that prayer was surely the measure of the conflict with temptation through which our Redeemer was passing ; and the whole moment of this

<sup>1</sup> See note on p. 176.

<sup>2</sup> I have adopted Alford's translation. The Peschito puts a comma after “and was heard,” and connects the ἀπὸ τῆς ἐνλαβείας with the ἔμαθεν,—“learned by His submission.”

allusion to it is to show that by that conflict with temptation, He qualified Himself to be our High Priest, to enter into sympathy and communion with fallen man, and so succour him to the uttermost in crushing his worse self. What then was the temptation with which the Tempter assailed His human soul? This passage seems to declare it :—Even the same as in the wilderness, to ascend His throne without going through the valley of the shadow of death. By dying, therefore, He won His victory over the Tempter, as the second chapter told us.

Thus we have endeavoured to view the actual work of Christ's death, as this inspired writer viewed it, as a necessary qualification for His High-priesthood, in its twofold office—(1) as *Sponsor* for us to God ; (2) as our *Helper* ever after in fulfilling what He had pledged us to.

We now proceed to the second portion of the Epistle (vi.-x.), in which we are to learn to recognise in all this the grand reality which the symbols of the Levitical sanctuary had foreshadowed.

This is done by a series of analogies. Those that bear on our subject are contained in the ninth and tenth chapters (ix. 1-14). As in the Levitical sanctuary the high-priest once in every year passed through the Veil, bearing the Blood of the Sin-offering in His hand, and made atonement for the people ; so Christ once for all passed through the Veil of His Flesh, in dying, into Heaven, having by means of His own Blood obtained eternal redemption for us.

Only we must mark the difference (applying equally to

the rite of the Red Heifer):—those Levitical atonements only cancelled ceremonial defilement; whereas the Blood of Christ, who through His eternal Spirit offered *Himself* without fault to God, will purify our conscience from dead works, and so enable us to serve the living God.

We have to notice here the same twofold effect of the work of Christ that we have found in almost every Scripture that we have examined:

(1.) The effect as it regarded God, namely the expiation (λύτρωσιν, כִּפּוּר)—the offering to God a security sufficient to enable Him to pardon sin.

(2.) The effect as it regarded man, namely the καθάρσιμος τῆς συνειδήσεως, the absolution and regeneration of the better self, that should enable him to renounce his dead works, and by serving God from the heart, make good the pledge which Christ had given.

ix. 15-28.—As the Old Covenant was inaugurated with blood of sacrifice—Moses sprinkling the book and all the people with it, saying, “This is the blood of the covenant,”—and as subsequently the sanctuary and all it contained were sprinkled with blood, and one might say generally that under the Mosaic Law there is no purification or remission without shedding of blood,<sup>1</sup>—so it was necessary that the Kingdom of Heaven (Christ’s Church) should be inaugurated by some more effectual sacrifice;—what sufficed for those merely typical things, not sufficing for the grand reality which they prefigured.

<sup>1</sup> The second clause of the verse (Heb. ix. 22) is often quoted as if it were a universal axiom; whereas, surely, the words “under the Law,” limit both clauses. (See note to p. 213.)

The sanctuary where Christ is now performing His high-priestly office for us is Heaven; and the more effectual sacrifice, wherewith He inaugurated His high-priestly office, was His sacrifice once for all upon the Cross. *That* sacrifice had no need to be repeated annually, for it was effectual for the *cancelling* of sin (*εἰς ἀθέτησιν ἁμαρτίας*)—which none of those animal sacrifices could be. For *as* it is appointed unto men once to die, and after that judgment; *so* Christ, having been once offered to bear the sins of many, shall appear a second time, without any sin-offering, to them who be waiting for Him, unto salvation.

In this passage the prominent idea is the analogy of the two covenants. The sprinkling with sacrificial blood at the inauguration of the Mosaic Covenant was intended to prefigure the great truth, that God could not take fallen man into favour without a purification of man's nature, such as the death of Christ alone could effect. The writer's object in this portion of his epistle being, *not* to set forth the work that Christ had done *in its own nature*, but rather to show how it stood to the Mosaic sacrifices in the relation of substance to type, fulfilling and therefore superseding them, he is careful to speak of it in sacrificial language—Christ “was offered” (*προσενεχθείς*) “to bear sin” (*ἀνενεγκέν ἁμαρτίας*, Isaiah's phrase).<sup>1</sup>

In the tenth chapter, we have a contrast rather than an analogy. Those oft-repeated animal sacrifices could never really expiate sin, but were only outward and visible emblems, pointing onwards to a transcendent

<sup>1</sup> The true meaning of this phrase will be considered *infra*, p. 217.

spiritual act, whereby, from the very first, God had purposed to bring about the expiation of man's sin. Of what kind this *real* expiation must needs be, the Psalmist had revealed, speaking in the person of the Messiah. The Levitical sacrifices<sup>1</sup> are declared to be rejected; and what does the Messiah reveal as to the nature of His own great act which is to supersede them once for all? "A body hast thou prepared Me,"<sup>2</sup>—this first, His incarnation, as essential for what is to follow;—and then *in this Body* the great act of obedience whereby God willed and designed to effect the expiation of man's sin. What that divine will and design was, we are told in the next verse: it was a process of *sanctification* (that is his word, and it is important); and the process was the death of Christ,—we were to be sanctified by means of the sacrifice of that Body which Christ had assumed.

In the 19th and three following verses we may perhaps discern the thought that was in his mind when he spoke of the death of Christ being necessary to this sanctification. For that 19th verse begins, "Having *therefore* boldness to enter into God's presence," . . .

<sup>1</sup> All the four great classes are enumerated: *θυσίαι*, the peace-offerings; *προσφοραί*, the mincha or meat-offering; *ὅλοκαυτώματα*, the whole burnt-offerings; *περὶ ἁμαρτίας*, the usual elliptic expression for the sin-offering.

<sup>2</sup> It is quite immaterial whether or not the LXX. version correctly represents the sense of the Hebrew. It was the version which the writer and his readers used; and he found in it an expression which served to set forth the idea with which he was inspired. The phrase *σῶμα κατηργήσω μοι*, however it found its way into the Greek Psalter, became, when appropriated by the writer of this Epistle, an inspired utterance.

clearly meaning that Christ's death has given us this boldness. How? By opening the way to us. Death up till then had been a dark passage leading we knew not whither. Christ traversed it, and visibly issued into light and life. What before had been at best a faint and flickering hope, burst into a clear flame of faith in the light of His resurrection. And without His death there would have been no resurrection.

So that in this way, if His death had done no more, it would have given us a motive for sanctification stronger than any we had known before. But it did much more. This way that He opened is called a new and *living* way. Let us mark that word "living." It seems to mean, what so many other Scriptures have suggested, that the life or soul that was in the blood of Jesus, that is, the human life or soul which He had assumed in His incarnation, became from that moment available as a vital principle for all who enter into communion with Him. This is a mystery; but Scripture after Scripture seems to reveal it to us:—that the blood which He poured forth in death—meaning of course the *life* or *soul* that was in the blood—became from that day onwards a strengthening, purifying, regenerating *power*, mingling with the life of all who are in communion with Him. All those figurative phrases about our being cleansed, or washed, or sprinkled by His blood, seem to have this for their real meaning. Surely this is the meaning of what he says in the 22d verse: As our bodies in Baptism are washed with pure water, so when we enter into communion with Christ we have our hearts sprinkled from an evil con-

science: surely he means that we become conscious of a process of sanctification going on within us, due entirely to that pouring forth of the soul of Christ in Death, that it might be the life of the world.

And it was to this great result of Christ's death that all those sprinklings of sacrificial blood under the Law had pointed. This most effectual provision for the sanctification of mankind, made by the death of Christ, it was, that rendered it possible for God, without any lowering of His standard of holiness, to remit and pardon the sin of man. In a word, therefore, Christ's death expiated sin.

We may now sum up the teaching of the Epistle to the Hebrews. And no words will serve our purpose better than those admirable words of Bishop Butler.

"The doctrine of this Epistle plainly is, that the legal sacrifices were allusions to the great and final atonement to be made by the blood of Christ; and not that *this* was an allusion to those. The priesthood of Christ, and the tabernacle in the mount, were *the originals*: of the former of which the Levitical priesthood was a type; and of the latter the tabernacle made by Moses was a copy."<sup>1</sup>

<sup>1</sup> *Analogy*, pt. ii. ch. 5. Bishop Pearson (*On the Creed*, art. iv.) seems, in some passages, to invert the meaning of the Epistle to the Hebrews, and to speak as if the Mosaic Sacrifices were the *originals* on which Christ's sacrifice was modelled:—"Because the sacrifices of old were to be slain, and generally 'without shedding of blood, there is no remission;' therefore if He will offer sacrifice for sin, He must of necessity die, and so 'make His soul an offering for sin.' If Christ be our Passover, He must be sacrificed for us." How far

In the earlier chapters (as we have seen) we have, without the veil of sacrificial language, a setting forth of some of the great purposes for which Christ died :—

1. It was needful that Christ in His human nature should be tried and tempted to the uttermost, in order that by resisting that temptation to the uttermost, even unto death, He might destroy the Tempter's ascendancy over the children of men (ii. 14).

2. It was needful that He should enter into fellowship with all our sufferings and trials even unto death, in order to qualify Himself to sympathise with us and succour us to the uttermost, and so undertake to sanctify us as our High Priest and Mediator (v. 7-9).

3. His Death, affording as it did these securities for our regeneration, rendered it possible for God to absolve us from our past sin, and take us into a new Covenant with Himself. His death was therefore, in the reality of things, all that is meant by an *Expiation*; and was the grand original of which all those Levitical sacrifices were faint imitations.

How incomplete would have been our conception of Christ's redeeming work on earth if this Epistle had never been written! We hardly remember sufficiently perhaps that to it, and it alone, we are indebted for this aspect of Christ's Passion, as qualifying Him to be the Intercessor, Mediator, and High Priest of him whose more profound is Bishop Butler's teaching! That without shedding of blood there is no remission is no general axiom: but because in the eternal counsels the Death of Christ was the predestined atonement for man's sin, *therefore* (in order to prefigure this) there was under the law no remission without a shedding of blood.

nature for this purpose He had assumed ! Surely it was the Epistle to the Hebrews more than any other Scripture that inspired that prayer of our Litany :—" By Thine agony and bloody sweat, by Thy Cross and Passion, by Thy precious Death and Burial, by Thy glorious Resurrection and Ascension,—Good Lord, deliver us."

#### VI. THE TEACHING OF ST. PETER.

A special interest attaches to St. Peter's teaching on this subject, because of his direct application of the great prophecy of Isaiah liii. to the Death of Christ. And on the interpretation of Isaiah's language, which St. Peter is supposed to sanction, rests almost exclusively the theory of the *Pœna vicaria*, the theory that *Christ bore the penalty of our sins, and so saved us from bearing it.*

We have found no ground for this theory in our Lord's own teaching, nor in St. Paul's teaching, nor in that of the Epistle to the Hebrews, nor shall we in that of St. John. However, if it really be implied in this Epistle of St. Peter, and in the 53d of Isaiah as here interpreted, then it has Scriptural authority, and must be accepted.

With all care, and without prepossession, let us examine St. Peter's allusions to our Lord's Death. It is at the close of the second chapter that the citation from Isaiah occurs. But we must first consider the equally important passage in the *first* chapter.

i. 18-23. St. Peter is enforcing the duty of holiness. His first ground is God's holiness. The second ground is the awe with which we should regard Him, remember-

ing that He is not only our Judge, but our Father. This thought, that God has made us His children—hath *re-generated* us (it is St. Peter's favourite word, occurring twice in this chapter)—leads him to remind his readers of the way in which this regeneration had been effected.

“Ye were redeemed (*ἐλυτρώθητε*) from your hereditary sinfulness, not with perishable silver and gold (as from a human slave-master), but with blood (as from a *spiritual* bondage), with precious blood, as of a lamb blameless and spotless, even of Christ.” St. Peter here is closely following Christ, who said the *λύτρον*, or means of accomplishing man's redemption, was His life or soul (*ψυχὴ*), or in Hebrew idiom *blood* (see pp. 175, 212, 234).

But how did St. Peter explain to himself the efficacy of this *blood* (or *soul* in English idiom) which Christ poured forth like a Paschal lamb in death? He clearly attributes to it a *sanctifying* efficacy:—“Having sanctified or purified your souls in your obedience to the Gospel, leading on to unfeigned love one towards another, love one another from the heart earnestly (and this is now possible, for) ye have been *re-generated*” (here seems to be the efficacy of the blood) “not of corruptible, but of *incorruptible seed*” (Christ's *ψυχὴ*, poured forth for this purpose), “by means of the living and undying Word of God” (by means of that Divine nature that was united to the Human Soul so poured forth).

The points to be noted here are: (1.) that it is from *sin*, not from *the penalty of sin*, that Christ's *λύτρον* is said to redeem us; (2.) that the *λύτρον* was efficacious,

not because it was of the nature of a payment to any one, but because it had in itself a sanctifying virtue, being none other than the regenerating life-blood or vitality of Christ.

So far, then, St. Peter's teaching is in perfect accord with the teaching that we have discerned in previous Scriptures.

Now let us consider the important passage in the second chapter.

ii. 21-25. The Apostle is now enforcing the duty of patient endurance of undeserved suffering. And he holds up to us Christ's patience, when He suffered far greater suffering, for well-doing infinitely transcending any well-doing of ours.

"For Christ also suffered for our sake, leaving an example that we should follow in His footsteps; who did no sin, nor yet was guile found in His mouth; who, when reviled, reviled not again; when suffering, threatened not; but committed all to Him who judgeth righteously;"—so far His patience is set forth, and now the *well-doing* for which He suffered all this:—"Who Himself carried up our sins in His body to the tree, in order that we might die to our sins and live to righteousness; by whose stripes ye were healed."

Such is the passage translated as closely as possible. The word in the 24th verse (*ἀνένεγκεν*) is an ordinary word for *offering* a sacrifice. But as it is here followed by the accusative of motion, "up to the tree," we are obliged to use the English word "carried," the idea being that of the priest carrying the victim up the slope that led

to the Brazen Altar in the Temple. It is the word used for Abraham *offering* Isaac in James ii. 21. And again, in the same sense, in Heb. vii. 27, xiii. 15. And in this same chapter (verse 5) St. Peter had just used it for *offering up* spiritual sacrifices. It never means *bearing* in the sense of *enduring*. If St. Peter had meant to say that Christ *bore the punishment of our sins*, he would have used the obvious word ὑποφέρειν (which occurs only five verses previously) : or he would have said ἔδωκε δίκην, or the like. ἀναφέρειν τὰς ἀμαρτίας expresses a totally different idea. The idea is clearly the idea of carrying up our sins to His cross, and crucifying them there. It is the same idea as that of St. Paul in Rom. vi. 6 : "Our old man is crucified with Him ;" and again, Gal. ii. 20, v. 24 ; Col. ii. 14. Indeed, that this was St. Peter's meaning, he himself declares to us, in the words that follow : "that we, *being dead to our sins*, should live to righteousness." And, again, he makes it clear by those other words, "by whose stripes ye were *healed*." If he had meant, "by whose stripes ye were saved from stripes," he would have said so. But that was not his meaning ; he was not thinking of *punishment* at all ; his idea is the far more Scriptural idea, that we were redeemed from the sin itself, the *disease* of sin, by the death of Christ :—"by whose stripes"—the revilings and sufferings he had just mentioned—"ye were *healed*."

We may notice also incidentally (as confirmation of what Bishop Butler says so well about Christ's sacrifice being the *original*, and all those other sacrifices mere copies) that St. Peter speaks (in i. 20) of Christ's sacri-

fice having been "foreordained before the foundation of the world,"—no afterthought consequent on the Fall; but part of an eternal purpose for the development of the rational free agent whom He had created.

But some advocate of the *penal* theory may say, "How about the original passage of Isaiah which St. Peter is quoting?" And the answer is, that what has been here said about the Greek word ἀναφέρειν applies to the Hebrew word נָשָׂא (*nasa*); the literal meaning is *to lift up* (as the feet, the hands, the voice, etc.); then *to carry away*; thus the goat *carried away* the people's sin to Azazel (to "separation," as some understand it). Hence, in Lev. x. 17, the phrase that the priests "*bore*, or *carried away* (*nasa*), the iniquity of the congregation," is used as an equivalent of "making atonement for it." And in several places it thus comes to mean "*forgive*"<sup>1</sup> (as Gen. i. 17; Exod. x. 17, xxxiv. 7; Num. xiv. 19; Isa. ii. 9, xxxiii. 24). Therefore, in Isaiah liii. 11, the Hebrew word, as well as its Greek equivalent, means to "*atone for*" or obtain "*pardon for*:" and the Christian interpretation of it (adhering closely to the radical meaning of both words), is that Christ *carried up our sinful self to His Cross, and there crucified it in His own Person.*<sup>2</sup> (See p. 151, *supra*.)

<sup>1</sup> This same word נָשָׂא is used in Ex. xxviii. 38, where Aaron is said to bear the iniquity of the holy things on his forehead: where the idea of *penalty* is simply impossible. It is true that in Ezek. xviii. the word is used frequently for bearing a *penalty*. But this is not the *sacrificial* sense of the word. See p. 151, note 1, *supra*.

<sup>2</sup> It is no slight argument in favour of this interpretation of נָשָׂא (*removing*, not *enduring*) that it justifies at once St. Matthew's quotation of Isaiah liii. 4. (Matt. viii. 17.)

Thus, to close these remarks, so far from discountenancing the view of Christ's Atonement, which we have learned from the other Scriptures, this passage of St. Peter's Epistle confirms it.

Thus from St. Peter (1) we obtain a striking confirmation of the interpretation given (on pp. 168-173, *supra*) of our Lord's word *λύτρον*, that He used the word in its *sacrificial*, not in its *forensic*, sense:—the sense in which the Israelites were redeemed by the Paschal Lamb; not the sense in which we speak of a captive debtor being redeemed from prison.

(2.) Next we observe in both these passages a close connexion between the blood-shedding of Christ and our regeneration, implying that the soul that was in that blood was the new vital principle which, infused into us, regenerated us.

In other words, the Blood of Christ, according to St. Peter's teaching, had a twofold efficacy.

(1.) It was a *λύτρον* obtaining for us restoration to God's favour.

(2.) It was a regenerating principle passing into our very life; and the two are manifestly connected very closely in his mind.

To these two heads of doctrine we may add a third, completing the parallelism between his teaching and that of the other Apostles:—From the concluding verses of the third chapter we learn that he too believed that one result of Christ's death was the defeat and final subjection of the powers of evil. His expressions are almost exactly similar to St. Paul's in the Epistle to the Colos-

sians :—" Angels and authorities and powers being made subject unto Him."

#### VII. THE TEACHING OF ST. JOHN.

We will endeavour to gather St. John's doctrine of the Atonement from his Epistle. The allusions to it in the Gospel are mostly our Lord's own words, and as such have been considered. So in the Apocalypse he is not speaking in his own person, the allusions occurring in the Angelic Hymns, and being too highly charged with poetry to be doctrinally analysed. Nor is there any idea connected with the Atonement suggested in the Apocalypse that may not be found in the Epistle. To the Epistle, then, we turn.

At the close of the first chapter, we find the following words :—" If we confess our sins, He (God) is faithful and just to forgive us our sins and cleanse us from all unrighteousness." Faithful and just ! They are not exactly the words that one fresh from some of our modern divinity would have used. As some modern divines have interpreted St. Paul's " just and justifying " (Rom. iii. 26) into " just *and yet* justifying," so some might also wish to change St. John's " faithful and just to forgive," into " merciful and willing so far to surrender His justice as to forgive."

But let the Apostles rather than modern divines be our teachers. Here are the inspired words, " faithful and just to forgive." They imply a *Covenant* to forgive ; and was not this exactly our Lord's own teaching in the institution of the Eucharist—" the blood of the new

Covenant"? And there are words in our Baptismal Service quite answering to St. John's "faithful and just"—"which promise He for His part will most surely keep and perform."

The Atonement, then, according to St. John's view, was a *Covenant*:—On God's part forgiveness, and on our part what? A Socinus or Crellius might answer, "Is it not plain? 'if we confess'—confession implying of course repentance." But as Athanasius pointed out long ago, repentance could never suffice, sin being not merely an act of disobedience requiring pardon, but also a disease needing cure. And St. John clearly recognises this: "God is faithful and just to forgive us our sins, and to *cleanse* us from all unrighteousness."

But this cleansing seems to be on God's part, and we are seeking man's part in the covenant. St. John will himself meet this difficulty. He had spoken of this cleansing a few verses before: "The blood of Jesus Christ His Son cleanseth us from all sin." It is Christ's doing then? Yes, but Christ assumed Human Nature in order to do it; became a man among men; did it therefore, as on man's part, as *our part of the Covenant*, becoming man's *Sponsor* (or, in the language of the Epistle to the Hebrews, man's High Priest) in things pertaining to God. How does this notion of Christ's sponsorship or High-Priesthood appear in St. John's teaching? In the next chapter (ii. 2) we find him teaching us that Jesus Christ is an expiation of our sins—a clearly sacrificial sacerdotal word.

Now what does St. John mean by Christ being an expiation? This brings us into the very heart of the mystery. What do *we* mean by expiation? We mean a something that renders forgiveness possible without any lowering of the moral standard.

But is this St. John's idea of *expiation* as applied to the work of Christ?

We bring together at once the verse that speaks of Christ being an expiation, and the verse that speaks of His blood cleansing us from all sin. Clearly if Christ on our part covenants that we shall be *cleansed*, God on His part may forgive without any risk of lowering the standard of holiness. But how was Christ able to give security for this cleansing? St. John answers "*by His blood*," His death provided for this cleansing in a way that nothing else could.

It need hardly be repeated that by *blood* here, and all through these Scriptures, the *life* that is in the blood is meant. The *life* (that is, the *human soul*) of our Lord abides eternally and is communicable to man. While that life (in Hebrew phrase) flowed in the veins of Jesus it was incommunicable to man. The whole tenor of our Lord's discourses in St. John's Gospel seems to teach us that His Death was necessary in order that it might become communicable to man. He would give His flesh and blood to be the life of the world.<sup>1</sup>

And St. John takes up this teaching at the very opening of this Epistle. The Second Person of the Trinity,

<sup>1</sup> See pp. 175, 234.

manifested visibly, tangibly, awhile, and then withdrawn, He is this Life, this Divine Life, now (by virtue of the hypostatic union) communicable to man, with whom the Christian may hold *communion*. Such seems to be the intention of the first three verses. Christ's blood-shedding then being necessary in order to the communication of this Divine regenerating Life, that blood-shedding was the required security given on our behalf (ὕπὲρ ἡμῶν), to render possible the pardon and restoration to favour, which was God's part in this New Covenant.

And therefore St. John calls this blood-shedding the *expiation* (ἱλασμός) of our sins.

We observe, in the third chapter, that St. John uses the same word that St. Peter had used to express this vital principle thus communicated to man: he calls it *seed* (σπέρμα, iii. 9) because it *regenerates*.

That this communication of a new *life* to us (rendering a new covenant between God and man possible) entered into St. John's idea of *expiation* (ἱλασμός), seems to be further proved by a careful comparison of the 9th and 10th verses of the fourth chapter. In one verse St. John says the purpose of Christ's mission was that we might *live* (have this higher life put into us) through Him; in the other verse he says the purpose of Christ's mission was that He might be an *expiation* of our sins; implying that the two purposes were to some extent coincident.

In the Apocalypse we have repeatedly the expression that Christ bought us (ἀγοράζειν), clearly meaning that

Christ having laid down His life for us, the redeemed *belong to* Him as though they had been purchased by that sacrifice. (Rev. v. 9 ; xiv. 3, 4.)

Thus, to conclude, from St. John's teaching also we obtain these two moments of doctrine :—

(1.) That Christ's death infused a new life into the world.

(2.) That it was also an expiation, rendering possible a new covenant of forgiveness, with security that the standard of holiness would not be thereby lowered.

In another brief passage St. John recognises a *third* purpose of Christ's manifestation—"that He might destroy the works of the devil."

So the same three points of doctrine that we drew from the teaching of the other Apostles may claim the authority of the Disciple also whom Jesus loved.

## CHAPTER V.

*The Soteriology of the Bible—Concluded.*

WE will now endeavour to sum up the *Soteriology* of Scripture in a few general propositions.

I. First, as to the *necessity* of such a scheme of salvation. Scripture clearly sets forth the doctrine of the Fall:—"By one man sin entered into the world, and death by sin; and so death passed upon all, for that all sinned" (Rom. v. 12). By "death" is here meant not only natural death, but also that of which natural death is the outward symptom;—"alienation from the life of God" (Eph. iv. 18), and bondage to the lower nature and to the Evil One (2 Pet. ii. 19; Heb. ii. 15). Such were the consequences of the Fall, and from these consequences of the Fall (excepting only the natural death) the love of the Father moved Him to deliver us. For Scripture is ever careful to teach us that we owe it to the love of the Father (see John iii. 16; 2 Cor. v. 19; Tit. iii. 4; 1 John iv. 9, 10). But whence the necessity of so costly a sacrifice? Could not God, by a single word of His free grace, have pardoned man? The teaching of Scripture is clear; the Parable of the Unmerciful Servant shows how vain would have been such

mere remission of penalty without redemption from *sin*. It was not from "the wages of sin" merely, but *from sin itself*, that God would deliver us,—*"from all iniquity"* (Tit. ii. 14); *"from our vain conversation"* (1 Pet. i. 18); *"from the power of darkness"* (Col. i. 14). Therefore mere pardon would not suffice; it would be only a lowering of the standard of righteousness, unless there were also a redemption from evil.

But why not rescue us from evil, from this thralldom to the Evil One, by a high-handed act of sovereign power? *"By strength of hand"* God delivered His people from Egypt,—why not even so from bondage to the Evil One, without the costly sacrifice?

Again, Scripture is clear. It was a being of free-will, one who could render Him the service of a free heart, that God had originally created, and the inference is plain; and God would not compromise the free-will of man in the process of deliverance. He would not *"enforce his will,"* in the language of our Articles of 1552. He would call us friends, not slaves (John xv. 15). He designed for us *"the glorious liberty of children of God"* (Rom. viii. 21). Therefore the process of restoration must be such as would indeed set us free to choose the good, and strengthen us to resist the evil, but for the rest leave us free *"to work out our own salvation"* (Phil. ii. 12); *"As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God"* (2 Cor. v. 20). If man's evil will had been simply crushed, his freedom and his moral responsibility would have been destroyed, and the design of his

creation frustrated. How, then, should God deal with him?

II. This leads us to the *process* whereby our salvation was accomplished. Scripture, from first to last, reveals to us that it is *by way of Covenant* that God deals with mankind. Again and again God had taken man into Covenant with Himself, and again and again man had forfeited the Covenant. And even so in this final scheme of restoration, it is by a "new Covenant" (Matt. xxvi. 28; Heb. viii. 6, xii. 24). No doctrine of the Atonement can be considered scriptural that loses sight of the idea that it is a *Covenant*.

And very clearly Scripture unfolds to us the two terms of the Covenant,—“This is the Covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them,”—this on one side,—God requires that the law of holiness shall be impressed on man’s heart;—“Then said He, And their sins and iniquities will I remember no more;”—this on the other side, an act of amnesty, or absolution, on God’s part. Indeed, the word Covenant necessarily involves the idea of an engagement on both sides. *God could not forgive sin, unless the law of holiness were first satisfied.*

III. But what is meant by *satisfaction* when it is spoken of as a condition of man’s restoration to God’s favour? The word is not found in Scripture, but the idea is repeatedly. What, then, is the Scriptural idea?

And, first, is it the discharge of a debt due to God?

This is the basis of the whole of the Anselmic theory :—that man's sin had robbed God of the honour due unto His name, and that this must be repaid. But we never once met with this idea in our analysis of the teaching of Scripture ; nor, when we come to think of it, is it consistent with Scripture. For Anselm's theory makes *God's need of compensation* the motive of the Atonement ; whereas Holy Scripture clearly reveals to us that *God's love of man* was the motive. Satisfaction, then, does not mean the discharge of a debt.

But, secondly, does it mean the payment of a penalty ? This is the idea which underlies the Calvinistic theory of the Atonement.

But have we found this idea expressed or implied in any of those Scriptures that we have been examining ? The only passage that has any appearance of this meaning is the fourth and fifth verses of the 53d of Isaiah. And we have seen how far more in harmony with the teaching of the New Testament, and with the original Hebrew of the passage, is that other interpretation of the verse, that the Messiah entered into fellowship with all our sufferings, healing the disease of the soul even as He healed the diseases of the body,—in accord with St. Matthew's application of the fourth verse (Matt. viii. 17), and St. Peter's of the fifth (1 Pet. ii. 24). That Christ (as a Priest<sup>1</sup> and as a Sacrifice<sup>2</sup>) "bore our sins" is indeed repeatedly affirmed ; but that "He bore the *punishment* of our sins," never.

<sup>1</sup> Compare Exod. xxviii. 38 ; Num. xviii. 1.

<sup>2</sup> Lev. x. 17 ; xvi. 22. See also pp. 151 (*note*), 219.

Nor indeed can it be maintained that by Himself bearing the penalty He saved us from bearing it. For what was sin's penalty? Death either temporal or eternal. If temporal, then He did not save us from it, for we still die in this sense; if eternal, then assuredly Christ never so died. His *satisfaction*, then, is not to be understood in a *penal* sense.

But, thirdly, is the satisfaction to be explained by the theory of *imputed righteousness*? If this mean that Christ's perfect righteousness is so imputed to us that God accepts us as holy, while in point of fact we remain unholy—an idea that some ill-advised expressions of Luther seem to countenance—then not only the healthy conscience, but Scripture also, rejects the doctrine. For what is it, according to the Epistles to the Galatians and Romans, that is counted unto man for righteousness? It is *faith* (Rom. iv. 5). And what is St. Paul's idea of saving faith? "The just shall *live* by faith;" it is a new life in the soul; it is a new energy which we derive from communion with Christ (see Gal. v. 6, compared with the parallel passage 2 Cor. v. 17). The truth that "without holiness no man shall see God" is in no sort superseded.

What, then, lastly, is the Scriptural idea of the satisfaction, without which God could not pardon or restore man to His favour? As we have seen already, it is *that dying unto sin which the law of holiness required*.

The Epistle to the Hebrews works out this idea.

IV. Could man, could any human priesthood, thus satisfy the law of holiness? The Epistle to the Hebrews

plainly declares that it was impossible. And yet it must be done on man's part, for it is man's side of the Covenant. The solution was the death of the God-man. *But why the death?* For three reasons:—

1. That the dying unto sin, the death of the old Adam, might be perfect.
2. That the Evil One might be vanquished in his own realm of death.
3. That the *life* or *soul* so poured forth might become communicable to us.

All this (need it be said?) is most mysterious; but such seems to be the teaching of Holy Scripture, and especially that of the Epistle to the Hebrews.

To that Epistle we turn; and what have we there presented to us? We behold the Eternal Son of God, made for a brief while lower than the angels, taking upon Him our nature, capable of temptation, capable of death, that He might, as our High Priest, be the "*Mediator*" or "*Surety*" of a new Covenant between God and man (*διαθήκης ἑγγυος*, vii. 22; *μεσίτης*, viii. 6), and so expiate or "make reconciliation for" our sins (*ἱλάσκεισθαι τὰς ἁμαρτίας*, ii. 17). And finally we behold Him passing through the Veil of death even unto the Mercy-Seat of the Divine Presence, there to claim for us the Pardon, with the Security in His hand which rendered that pardon possible (ix. 11, 12),—the blood of the Cross, whereon the death unto sin had been accomplished for the whole race.

Such was the *Expiation* (*ἱλασμός*) which obtained our pardon. And what to us was the result? The passage

before us tells us plainly,—*αἰωνίαν λύτρωσιν εὐχόμενος*, He had obtained eternal redemption for mankind, He had made provision once and for ever for mankind's pardon, and redemption from the power of sin.

And how were we *redeemed* from the power of sin?

In two ways :—(1.) The power of the Evil One over us was lessened. (2.) Our power to resist the Evil One was increased.

(1.) How did Christ lessen the power which sin had over us? If the common enemy of mankind were defeated and crippled by what Christ did, then his power over men was lessened for ever after. And this is the teaching of St. John's Gospel :—"Now shall the prince of this world be cast out" (xii. 31); "The prince of this world cometh, and hath nothing in Me" (xiv. 31); "The prince of this world is judged" (xvi. 11); "Be of good cheer, I have overcome the world" (33). And this is equally the teaching of the second and fifth chapters of Hebrews. There we have revealed to us the mystery of the Agony. We behold Christ entering into the closest fellowship with our infirmities, feeling all our sin as if it were His own, agonising with temptation, yea with the Tempter himself, depending entirely in this conflict on the same source of strength that we have to depend on,—prayer (such was the mystery of His *κένωσις*!) And finally, by His victory, by resisting the Tempter even unto death, and through death cleaving a way to life, we are taught that He destroyed the ascendancy which the Tempter had over mankind, thereby delivering those whom heretofore the king of terrors had held in thralldom

(ii. 14, 15). Thus, to one who believes in the personality of the Evil One, *half* the mystery of redemption is solved.

(2.) But the other half remains. Not only did Christ lessen the power of evil, but *He strengthened us by His death*. How? St. Paul (as we have seen) explains our regeneration by the idea of our rising again with and in Christ; but this is hard to grasp. St. John's Epistle and Apocalypse, as also the Epistle to the Hebrews, explain it by saying that we are *washed, purged, cleansed*, by His blood; but this is metaphorical. Let us turn to St. John's *Gospel*; and we shall find the sacramental efficacy of Christ's death for our regeneration unfolded in a way that we can more readily assimilate.

The more we meditate on our Lord's discourses there recorded, the more it grows in clearness that our Lord regarded His *dissolution*—the separation of His flesh and blood, that is of His body and soul (for blood here as ever stands for the life that is in the blood)—as needful in order that the latter (the life that was in the blood) might pass into us. The *life* that was in the incarnate Christ could not be made communicable to us until it had been "*glorified*,"—that is, spiritualised by passing through the process of death. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (xii. 24); "For their sakes I sanctify myself" (devote myself to death), "that they also might be sanctified" (xvii. 19). And again, what but this is the thought whereby He comforts His Apostles on the eve of His death?—the whole burden of that discourse is that He must *die* in order that He

may return to them far more effectually. He had been *with* them, He would be *in* them (xiv. 17). So St. Paul tells us that Christ by dying "became a *life-giving* spirit" (1 Cor. xv.)

Remembering, then, that the *blood* means *the life that is in the blood*,<sup>1</sup> we begin to see the real meaning of those Scriptures that speak, in varying phrase, of our being regenerated by the blood of Christ; of the blood of Christ (the *life* of Christ infused into us) "purging our conscience from dead works to serve the living God:" St. Paul ventured to say, "Not I, but Christ liveth in me" (Gal. ii. 20). And even so had Christ said that He gave his flesh for the *life* of the world; and that unless we drink His blood, we have no *life* in us (John vi. 51, 53).

Thus, then, did Christ by dying strengthen us to resist evil. And we have seen before, how, by His passion, He weakened the power of evil over us. In both ways, therefore, He *made provision by His Death for our redemption from sin.*

<sup>1</sup> In our Hymns and Devotions we do well to retain the Hebraism, so hallowed in its associations; but when we are concerned with Doctrine we should substitute for the word "blood" the word "life" or "soul" (נֶפֶשׁ). It may seem to some of my readers that too much stress has been laid on the Blood of Christ meaning the *Life* or *Soul* of Christ,—i.e. the vital principle of His Humanity (pp. 174, 212, 223). And they may ask, Do not the phrases "faith in His blood," "cleansed by His blood," simply mean *by His blood-shedding*, i.e. by His *Death*? I would reply (1) that the phrase "Faith in His *Death*" never occurs in Scripture; and (2) that the Blood of Christ is uniformly spoken of as a *most living thing*, now communicable to us.

V. Lastly, and this last point links together the teaching of the whole Bible, as the angels linked together "the Song of Moses" and "the Song of the Lamb:"—Our blessed Lord in working out this redemption of mankind fulfilled all that had been prefigured in the *sacrificial* ritual. But here the theological student must be careful. He must remember that sacrificial language is only applied *by way of analogy* to the death of Christ.<sup>1</sup> Christ's death was in itself a Roman military execution. His blood was shed not by a priest's sacrificial knife, but by the blade of a soldier's *pilum*. But it is no less true that the transcendent mystery of Divine mercy designed from the foundation of the world, and consummated in that historic Death, was the grand original of which all those Patriarchal and Levitical sacrifices were the faint copies. This, as Bishop Butler admirably points out, is the teaching of the Epistle to the Hebrews: it does not seek to explain Christ's Death by the aid of those sacrifices, but it seeks to explain those sacrifices by the aid of Christ's Death, showing its readers that, as the substance had now been revealed, the shadows might well cease.

<sup>1</sup> Coleridge's *Aids to Reflection*, and two scarce volumes of Sermons by Bishop Peter Browne, published in 1749 (to which, in the *Reflections on the Atonement*, Coleridge seems to have been much indebted), show very clearly that an *analogy* is involved in all the sacrificial phrases that Scripture applies to the work of Christ, illustrating the consequences of the act, rather than the nature of the act itself. Analogy, being *ἰσότης τοῦ λόγου*, involves four terms: e.g. as the blood of the sin-offering cancelled ceremonial defilement, so the death of Christ cancelled sin: therefore by analogy Christ is called a "sin-offering."

But, with this caution premised, we may adopt the analogical language of Scripture, and speak of Christ's transcendent act as in the highest sense of the term a sacrifice. And it was this in three ways :—

(1.) It expiated, or made atonement for, man's sin ; —meaning by this phrase that it rendered it possible for God to forgive sin without relaxation of the law of holiness. Herein it was prefigured by the *sin-offerings* of the Levitic ritual.

(2.) It was the crowning act of a life-long obedience, an offering in absolute self-surrender of body, soul, and spirit unto God ; the only *perfect* realisation of that which the *whole burnt-offering* of the Patriarchal and of the Mosaic dispensation had faintly shadowed forth.

(3.) It was the inauguration of a New Covenant between God and man ; whereas there had been an alienation of man from God, it made peace and reconciliation. It was symbolised, therefore, by the *peace-offering*, of which the offerer, as reconciled to God, always partook ; and most of all by the Paschal Lamb. “ Christ our Passover is sacrificed for us, therefore let us keep the feast.”

Thus, in all three ways, Christ's death effected what those sacrifices foreshadowed without effecting.

We will now endeavour to summarise yet more briefly the teaching of Scripture as set forth in the last ten pages. It may perhaps be most conveniently done in the form of question and answer.

Why was a scheme of redemption needed ? To deliver man from the consequences of the Fall.

What were the consequences of the Fall? Alienation from God, and bondage to evil.

Why could not God forgive by a word? It would have been a mere relaxation of the law of holiness to restore to favour one who was still essentially sinful.

But why could not God simply destroy man's sinfulness? Because in so destroying it, man's freedom of will would have been compromised.

How then could it be done? Only by way of a covenant between God and man, involving *satisfaction* on man's part, and an act of *absolution* on God's part.

Does *satisfaction* mean the payment of a debt, or the suffering of a penalty due from man to God? No; such ideas were the after-thoughts of scholastic divines, and are not found in Scripture. The pardon was of free grace; and the motive, love, not the requirement of compensation, or of punishment.

What, then, does the word *satisfaction* mean, when used to express that which rendered man's pardon possible? It means *the fulfilment of the law of holiness*.

Was man able to give this *satisfaction*? No; therefore the Second Person of the Trinity became one of us, and on our part gave it.

In what way did Christ *satisfy the law of holiness*?

In His *life*, by exhibiting to man a perfect standard of holiness.

In His *death*, in three ways chiefly—

(1.) By dying unto sin on behalf of the whole race, whose head and representative He was :

(2.) By resisting, even unto death, the Evil One ; thereby destroying the ascendancy which man's Fall had given him over the race :

(3.) By pouring forth His soul in death, that so it might become communicable (as a new principle of life) to all who would receive it.

In what sense was Christ's death *vicarious* ? It was vicarious, inasmuch as He who in His own person had no need to die unto sin, died unto sin as Head of a race that needed so to die.

Thus all who are in Christ have in Him their death unto sin and their new birth unto holiness. And the Gospel is, to all who believe, not merely a doctrine, but "a power of God unto salvation."

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## APPENDIX,

### ILLUSTRATIONS OF PART I. FROM THE EARLY FATHERS.

#### CHAPTER I.

OF the three arguments for the existence of God mentioned in this chapter—the *à priori* argument, the argument from *Nature*, and the argument from *Conscience*—the Fathers of the Church insist chiefly on the two latter, while the Scholastic Divines of the middle ages lay most stress on the first.

1. The following appeal to Natural Theology in Clemens Romanus' *Epistle to the Corinthians* is an eloquent commentary on St. Paul's text that "The invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." (Rom. i. 20).

It is interesting to mark how the Revelation of God's Personality in Christ quickened the interest and delight of the early Christians in the study of nature. Clement is showing (c. xx.) how the mind of God may be read in Nature:—

Οἱ οὐρανοὶ τῇ διοικήσει αὐτοῦ σαλευόμενοι ἐν εἰρήνῃ ὑποτάσσονται αὐτῷ· ἡμέρα τε καὶ νύξ τὸν τεταγ- μένον ὑπ' αὐτοῦ δρόμον διανύουσιν, μηδὲν ἀλλήλοις ἐμποδίζοντα. ἥλιος τε καὶ σελήνη, ἀστέρων τε χοροὶ κατὰ τὴν διαταγὴν αὐτοῦ ἐν ὁμονοίᾳ δίχα πάσης παρεκβάσεως ἐξελίσ- σουσιν τοὺς ἐπιτεταγμένους αὐτοῖς ὁρισμούς. γῆ κυφορούσα κατὰ τὸ θέλημα αὐτοῦ τοῖς ἰδίους καιροῖς τὴν πανπλήθην ἀνθρώπων τε καὶ θηρῶν	The Heavens, by His ordi- nance, in their peaceful motion are subject unto Him. Day and night fulfil their appointed course, succeeding one another without let or hindrance. Sun and moon and choirs of stars, according to His ordering, lead on their harmo- nious dance, never exceeding the orbits assigned to them. The teem- ing earth, obedient to His will, at her appointed seasons yields
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καὶ πᾶσιν τοῖς οὖσιν ἐπ' αὐτὴν ζῶσις  
ἀνατέλλει τροφήν, μὴ διχοστατοῦσα  
μηδὲ ἀλλοιοῦσά τι τῶν δεδογματισ-  
μένων ὑπ' αὐτοῦ. ἀβύσσων τε ἀνεξ-  
ίχνηστα καὶ νερτέρων ἀνεκδιήγητα  
κρίματα τοῖς αὐτοῖς συνέχεται προσ-  
τάγμασιν. τὸ κύτος τῆς ἀπείρου  
θαλάσσης κατὰ τὴν δημιουργίαν  
αὐτοῦ συσταθὲν εἰς τὰς συναγωγὰς  
οὐ παρεκβαίνει τὰ περιτεθειμένα  
αὐτῇ κλείθρα, ἀλλὰ καθὼς διέταξεν  
αὐτῇ, οὕτως ποιεῖ. εἶπεν γὰρ, "ὥς  
ὧδε ἦξεis, καὶ τὰ κύματά σου ἐν σοὶ  
συντριβήσεται." ὠκεανὸς ἀνθρώ-  
ποις ἀπέρατος καὶ οἱ μετ' αὐτὸν  
κόσμοι ταῖς αὐταῖς ταγαῖς τοῦ δεσ-  
πτοῦ διευθύνονται. καιροὶ ἔαρινοι  
καὶ θερινοὶ καὶ μετοπωρινοὶ καὶ χει-  
μερινοὶ ἐν εἰρήνῃ μεταπαρὰ διδάσιν  
ἀλλήλοις. ἀνέμων σταθμοὶ κατὰ  
τὸν ἴδιον καιρὸν τὴν λειτουργίαν  
αὐτῶν ἀπροσκόπως ἐπιτελοῦσιν·  
ἀέναοι τε πηγαὶ πρὸς ἀπόβλαυσιν  
καὶ ὑγείαν δημιουργηθεῖσαι διχα  
ἐλλείψως παρέχονται τοὺς πρὸς  
ζωῆς ἀνθρώποις μαζοὺς. τὰ τε  
ἐλάχιστα τῶν ζώων τὰς συνελεύσεις  
αὐτῶν ἐν ὁμονοίᾳ καὶ εἰρήνῃ ποιοῦν-  
ται. ταῦτα πάντα ὁ μέγας δη-  
μιουργὸς καὶ δεσπότης τῶν πάντων  
ἐν εἰρήνῃ καὶ ὁμονοίᾳ προσέταξεν  
εἶναι, εὐεργετῶν τὰ πάντα, ὑπερεκ-  
περισσῶς δὲ ἡμᾶς τοὺς προσπεφει-  
γότας τοῖς οἰκτιρμοῖς αὐτοῦ διὰ τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ᾧ ἡ  
δόξα καὶ ἡ μεγαλωσύνη εἰς τοὺς  
αἰῶνας τῶν αἰώνων. ἀμήν.

abundant food for men and beasts,  
and for all that liveth thereon,  
never varying or changing aught of  
His decrees. The unfathomed  
deep and lower parts of the earth  
are controlled by the same divine  
ordinances.<sup>1</sup> The volume of the  
trackless ocean, gathered by His  
creative Word into its appointed  
basins, passeth not "the bars and  
doors" that close it in, but yieldeth  
obedience to His decree. For He  
said "Hitherto shalt thou come,  
and here shall thy proud waves be  
stayed." The ocean, impassable  
by man, and the worlds that lie  
beyond it, are ordered by the same  
directions of the Lord. Spring-  
time and summer, autumn and  
winter, peacefully give way in suc-  
cession one to another. The  
fixed stations of the winds, in  
their due season, unfailingly per-  
form their service. Ever-welling  
fountains, created for health and  
refreshment, without fail yield to  
mankind the life-giving nourish-  
ment of the earth's breast. The  
smallest of living creatures observe  
the times of pairing in harmony  
and peace. All these things the  
great Creator and Lord of all  
arranged in perfect order, bless-  
ing all with His beneficence,  
and most of all those who have  
recourse to His loving kindness  
through Jesus Christ our Lord,  
to whom be glory and majesty  
for ever. Amen.

<sup>1</sup> The reading κρίματα is almost untranslatable. κλίματα is an obvious emendation; but there is no authority for it.

Athanasius, in his *Oratio contra Gentes*, appeals also to the perfect harmony and design displayed in Nature, as a proof of the personality of God. He concludes as follows :—

Ἐπεὶ οὖν οὐκ ἀταξία ἀλλὰ τάξις ἐστὶν ἐν τῷ παντί, καὶ οὐκ ἀμετρία ἀλλὰ συμμετρία, καὶ οὐκ ἀκοσμία ἀλλὰ κόσμος, καὶ κόσμου παναρμόνιος σύνταξις· ἀνάγκη λογίζεσθαι καὶ λαμβάνειν ἔννοιαν τοῦ ταῦτα συναγαγόντος καὶ συσφιλξαντος καὶ συμφωνίαν ἐργαζομένου πρὸς αὐτὰ Δεσπότου. Κἂν γὰρ μὴ τοῖς ὀφθαλμοῖς ὁράται, ἀλλ' ἀπὸ τῆς τάξεως καὶ συμφωνίας τῶν ἐναντίων, ἐννοεῖν ἐστὶ τὸν τούτων ἀρχοντα καὶ κοσμήτορα καὶ βασιλέα. (Cap. 38.)

Since, therefore, throughout the Universe there is arrangement not derangement, regularity not irregularity, order not disorder, and in this order a most harmonious combination of parts; the conception is forced upon us of a Lord and Master who designed and compacted all this, and who is sustaining its harmonious working. For though He be invisible, yet from the arrangement and harmonious adjustment of opposite forces, we may well form an idea of Him who is the Supreme Governor and Lord of all.

2. We find a striking appeal to the *natural conscience*, in proof of God's existence, in Tertullian's small treatise *De Testimonio Animæ*. This treatise is simply an enlargement of that wonderfully pregnant phrase in his *Apologeticus*, "Testimonium animæ naturaliter Christianæ." No Christian Father felt more intensely the corruption of human nature and its need of redemption, therefore his witness to the ineffaceable alliance between the human and Divine mind is all the more remarkable. The opening is highly characteristic; despising all culture and science, he appeals to a witness accessible to all, forcing his barbaric Latin to express his eloquent thoughts :—

Novum testimonium advoco, I summon a new witness, one immo omni literaturâ notius, omni more widely known than any doctrinâ agitatus, omni editione book, more discussed than any vulgatus, toto homine majus, id learning, more diffused than any est totum quod est hominis. Con- publication, greater than the whole siste in medio, anima : seu divina man, being all that makes him

et æterna res es secundum plures philosophos, eo magis non mentieris : seu minime divina, quoniam quidem mortalis, ut Epicuro soli videtur, eo magis mentiri non debebis ; seu de cœlo exciperis, seu de terrâ conciperis, seu numeris seu atomis concinnaris, seu cum corpore incipis, seu post corpus induceris, unde unde et quoquo modo hominem facis animal rationale, sensus et scientiæ capacissimum. Sed non eam te advoco, quæ scholis formata, bibliothecis exercitata, academiis et porticibus Atticis pasta, sapientiam ructas. Te simplicem et rudem et impolitam et idioticam compello, qualem te habent qui te solam habent, illam ipsam de compito, de trivio, de tetrastichis totam. Imperitiâ tuâ mihi opus est, quoniam aliquantulæ peritiæ tuæ nemo credit.

Ea exoptulo quæ tecum homini infers, quæ aut ex temetipsâ aut ex quocunque auctore tuo sentire didicisti. Non es, quod sciam, Christiana ; fieri, enim, non nasci solet Christiana. Tamen nunc a te testimonium flagitant Christiani, ab extraneâ adversus tuos,

man. Stand forth in the midst, O Soul ! whether thou be divine and eternal, as most think, and therefore the less likely to deceive ; or mortal and not divine, as Epicurus alone deems, and so all the more in duty bound not to deceive ; whether thou be received from heaven or conceived on earth ; whether thou consist of definite proportions, or of atoms ; whether thou art connate with the body, or infused after birth ; whencesoever and howsoever thou makest man to be what he is—a reasonable being most-capable of understanding and knowledge. But the soul I summon is not such as hath been formed in the schools, disciplined in libraries, pampered in the groves and porches of Athens, vaunting her wisdom. No ! in all thy simplicity I invoke thee, unlettered, unpolished, unlearned,—such as they have thee who have nought but thee, the soul, the whole soul, and nothing but the soul—from the market cross, from the highway, from the weaver's shop. 'Tis thy inexperience I need, since none puts faith in thy little experience.

I demand of thee such truths as thou bringest with thyself into man, which thou hast learned either from thyself or from the Author of thy being, whoever He be. Thou art not, so far as I know, a Christian ; for a Christian is not born but must become

ut vel tibi erubescant, quod nos ob ea oderint et irrideant, quæ te nunc conscientia detinent.<sup>1</sup> (Cap. 1.)

such. Yet now Christians require thy testimony, stranger though thou be, against thy own friends, that they may blush before thee for hating and scorning us for those very things which are now in the court of conscience rising in judgment against thee.

Tertullian then instances several common exclamations used spontaneously, as it were, by all nations, testifying an innate belief in God, such as "Thank God !" "God grant !" "God bless thee !" Then he instances the universal sense of responsibility, indicating a consciousness of God and apprehension of judgment after death.

Then in the fifth chapter he speaks thus of these revelations of the religious consciousness :—

Hæc testimonia animæ quanto vera, tanto simplicia, quanto simplicia tanto vulgaria, quanto vulgaria tanto communia, quanto communia tanto naturalia, quanto naturalia tanto divina. Non puto cuiquam frivola et frigida videri posse, si recogitet naturæ majestatem, ex quâ censetur auctoritas animæ. Quantum dederis magistræ, tantum adjudicabis discipulæ. Magistra natura, anima discipula. Quicquid aut illa edocuit aut ista perdidit, a Deo traditum est, magistro scilicet ipsius magistræ. Quid anima possit de principali institutore præsumere, in te est æstimare de eâ quæ in te est. Senti illam quæ ut sentias efficit.

The witness thus borne by the soul is true and therefore simple, simple and therefore common, common and therefore natural, natural and therefore divine. I cannot think any will deem it frivolous or uninteresting, when he bethinks him of the majesty of Nature, and that 'tis from Nature that the soul draws her authority. Whatever weight be due to the preceptress, the same is due to the disciple. Nature is the preceptress, the soul is the disciple. Whatever the one hath taught or the other learned, hath been derived from God, who is the Preceptor of the Preceptress. What idea the soul is able to form of this Sovereign Teacher thou mayest judge from that soul which is within thee. Reflect on the nature of that which gives thee the faculty of reflection.

<sup>1</sup> Detinere and tenere are used for "to accuse" in Tertullian.

The treatise concludes by appealing once more to the universality of the soul's witness to God's existence, arguing, as St. Paul argues—"their conscience also bearing witness"—that all are therefore "without excuse," and will stand condemned at the last day, "because that, when they knew God, they glorified Him not as God."

Omnium gentium unus homo nomen est ; una anima, varia vox ; unus spiritus, varius sonus ; propria cuique genti loquela, sed loquelæ materia communis. Deus ubique et bonitas Dei ubique ; dæmonium ubique et maledictio dæmonii ubique ; iudicii divini invocatio ubique ; mors ubique, et conscientia mortis ubique, et testimonium ubique. Omnis anima suo jure proclamat quæ nobis nec nutrire conceditur. Merito igitur omnis anima et rea et testis est ; in tantum et rea erroris, in quantum et testis veritatis ; et stabit ante aulas Dei die iudicii nihil habens dicere. Deum prædicabas, et non requirebas ; dæmonia abominabaris, et illa adorabas ; iudicium Dei appellabas, nec esse credebas ; inferna supplicia præsumebas, et non præcavebas ; Christianum nomen sapiebas, et Christianum persequeris !

All nations call themselves Man; the soul is one, though her voice may vary ; the breath is one, the sound may vary ; each nation may have its peculiar speech, but the matter of their speech is one and the same. God is everywhere, and God's goodness everywhere. The devil is everywhere, and his curse is everywhere. Men appeal to the divine judgment everywhere. Death is everywhere, and the consciousness of death is everywhere, and the testimony everywhere. Every soul has the right to proclaim aloud what we may not even mutter. With good reason therefore every soul is both culprit and witness ; as much a culprit in respect of error, as a witness in respect of truth. The soul will stand before God's tribunal on the day of Judgment, and will have nothing to reply to the sentence : — "Thou didst preach God, and didst not seek after Him ; thou didst abominate devils, and didst worship them ; thou didst appeal to God's judgment, and hadst no belief in it ; thou didst assume a punishment hereafter, and tookest no precautions to avoid it ; thou hadst the savour of Christianity, and yet didst persecute the Christian !

St. Augustine, who had explored all philosophy, finds no trustworthy ground for our knowledge of God except His self-revelation to the soul, and the direct consciousness of God which one who is in communion with Him possesses. All who know anything of early Christian literature know the beautiful passage in the tenth book of his *Confessions*, beginning with the sixth chapter :—

<p>Non dubiâ sed certâ conscientiâ, Domine, amo Te. Percussisti cor meum verbo tuo, et amavi Te. * * * Et quid est hoc? Interrogavi terram, et dixit, "Non sum;" et quæcumque in eâdem sunt, idem confessa sunt. Inter- rogavi mare et abyssos, et reptilia animarum vivarum, et responde- runt, "Non sumus Deus tuus; quære super nos!" Interrogavi aëres flabiles, et inquit universus aër cum incolis suis, "Fallitur Anaximenes, non sum Deus." In- terrogavi cælum, solem, lunam, stellas; "Neque nos sumus Deus quem quæris," inquiunt. Et dixi omnibus iis quæ circumstant fores carnis meæ, "Dixistis mihi de Deo meo, quod vos non estis; dicite mihi de illo aliquid." Et exclamaverunt voce magnâ, "Ipse fecit nos!"</p>	<p>With a most undoubting and certain consciousness, I love Thee, Lord! Thou hast smitten my heart by Thy Word; and I have learned to love Thee. * * * And what is God? I asked the earth; and it replied, "I am not God;" and whatever is therein made the same confession. I asked the sea and the abyss, and the creeping things therein; and they answered, "We are not thy God; seek Him higher." I asked the breezy air, and the whole sky with its denizens re- plied, "Anaximenes is wrong, I am not God." I asked heaven, sun, moon, stars; "Nor yet are we the God whom thou seekest," they made answer. Then I spake to all that crowd around the doors of sense: "Ye have told me con- cerning my God that you are not He: tell me now what ye can of Him." And they exclaimed with a loud voice, "He created us."</p>
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Augustine then similarly interrogates his powers of body and intellect; but they give but the same answer, God is not in them nor of them. He is no mere conception of man's mind. In his memory, in that wonderful faculty of memory, "in the treasure halls and spacious fields of memory,"

there it is true he finds Him : but how came His image there? He cannot remember God's first entrance into his memory.

Cap. xxvi. Ubi ergo Te inveni, ut discerem Te? Neque enim jam eras in memoriâ meâ priusquam Te discerem. Ubi ergo inveni Te, ut discerem Te, nisi in Te supra me? Et nusquam locus; et recedimus, et accedimus, et nusquam locus. Ubique veritas præsidet omnibus consulentibus Te, simulque respondes omnibus, etiam diversa consulentibus. Liquide Tu respondes; sed non liquide omnes audiunt. Omnes, unde volunt, consulunt; sed non semper, quod volunt audiunt. Optimus minister tuus est, qui non magis intuetur hoc a Te audire, quod ipse voluerit; sed potius hoc velle quod a Te audierit.

Cap. xxvii. Sero Te amavi, pulchritudo tam antiqua et tam nova; sero Te amavi! Et ecce intus eras, et ego foris, et ibi Te quærebam; et in ista formosa, quæ fecisti, deformis irrueram. Mecum eras, et Tecum non eram. Ea me tenebant longe a Te, quæ, si in Te non essent, non essent.

Where then did I find Thee, and so learn to know Thee? For Thou couldst not be in my memory ere I learned to know Thee. Where, then, did I find Thee, and so learn to know Thee, unless it were in Thine own self above and beyond me? Place Thou hast none: we recede and we approach, but Thou art not here nor there. Being the very Truth, Thou art everywhere equally present to all who seek counsel of Thee, at one and the same moment answering all, however diverse the counsel they are seeking. Clearly Thou answerest ever, though not clearly do all hear. All seek counsel according to their wishes; but not always according to their wishes is Thine answer. He is Thy best servant, who looks—not that Thy answer be conformable to his wish; but rather that his wish be conformable to Thy answer.

Ah! all too late have I learned to love Thee, Thou who hast ever been and wilt ever be loveliness itself! all too late have I loved Thee! Thou wast within the while, and I standing without; and there, in outside things, was I seeking Thee! And upon all those gracious things that Thou hast made, I was laying my ungracious hands. Thou wast with

me, and I was not with Thee. Things were keeping me away from Thee, which, were they not in Thee, were not at all.

Vocasti et clamasti, et rupisti Thou hast called and cried  
surditatem meam. Coruscasti, aloud, and burst open my deaf  
splenduisti, et fugasti cæcitatem ears ! Thou hast poured on me  
meam. Fragrasti, et duxi spiritum, Thy splendours, and chased blind-  
et anhelum Tibi. Gustavi, et esurio, ness from my eyes ! Thou hast  
et sitio. Tetigisti me, et exarsi breathed forth Thy fragrance ; I  
in pacem tuam ! have inhaled it, and pant for  
Thee ! I have tasted of Thy  
sweetness, and am hungering and  
thirsting for Thee ! Thou hast  
touched me, and inflamed me with  
a fervent desire for Thy peace.

Thus the enraptured Saint ends where he began : it was not he who had found God, but God who had found him : — *percussisti cor meum !* And such has ever been the confession of God's saints ; and such must be the only ground of that knowledge of God, which is to us eternal life.

3. Such knowledge of God as we may attain by merely intellectual reasoning is worth but little ; least of all perhaps that which seems to result from *a priori* demonstration. For if all demonstration proceed from something going before to something following after, how can that which is before all else be capable of demonstration ?

Clement of Alexandria seizes this point, and puts it well in a passage quoted and approved by Cudworth and by Waterland :—

Ναὶ μὲν ὁ δυσμεταχειριστότατος God is the most difficult theme  
περὶ Θεοῦ λόγος οὗτός ἐστιν· ἐπεὶ of all ; because, the principle of  
γὰρ ἀρχὴ παντὸς πράγματος δυσ- everything being hard to find  
εὗρετος, πάντως που ἡ πρώτη καὶ out, the first and most ancient  
προσβυτάτη ἀρχὴ δύσδεικτος, ἥτις principle of all must needs be  
τοῖς ἄλλοις ἀπασιν αἰτία τοῦ γεν- difficult of proof, being the cause  
έσθαι καὶ γενομένοις εἶναι. \* \* \* to all other things of their being

'Αλλ' οὐδὲ ἐπιστήμη λαμβάνεται τῇ ἀποδεικτικῇ· αὕτη γὰρ ἐκ προτέρων καὶ γνωριμωτέρων συνίσταται· τοῦ δὲ ἀγενήτου οὐδὲν προὔπάρχει.

made and of their continuance when made. But neither can God be apprehended by demonstrative science; for such science is from things precedent and more knowable; whereas nothing exists before that which is self-existent.

Perhaps the most brilliant effort ever made to prove the existence of God by *a priori* demonstration is to be found in St. Anselm's famous *Proslogium*. The following extracts from the third and fourth chapters will give an idea of his method:—

He is undertaking to show *Quod Deus non possit cogitari non esse*—that God's non-existence is inconceivable.

Quod utique sic vere est, ut nec cogitari potest non esse. Nam potest cogitari esse aliquid quod non possit cogitari non esse; quod majus est quam quod non esse cogitari potest. Quare si id, quo majus nequit cogitari, potest cogitari non esse; id ipsum quo majus cogitari nequit, non est id quo majus cogitari nequit: quod convenire non potest.

Which proposition is indeed so true that its negation is inconceivable. For it is quite conceivable that there is something whose non-existence is inconceivable, and this must be greater than that whose non-existence is conceivable. Wherefore, if that thing than which no greater thing is conceivable, can be conceived as non-existent; then, that very thing than which a greater is inconceivable, is not that than which a greater is inconceivable; which is a contradiction.

Sic ergo vere est aliquid quo majus cogitari non potest, ut nec cogitari possit non esse: et hoc es Tu, Domine Deus noster!

So true is it that there exists something than which a greater is inconceivable, that its non-existence is inconceivable; and this thing art Thou, O Lord our God!

Sic ergo vere es, Domine Deus meus, ut nec cogitari possis non esse; et merito. Si enim aliqua mens possit cogitare aliquid melius Te, ascenderet creatura super

So truly therefore dost Thou exist, O Lord my God, that Thy non-existence is inconceivable; and with good reason; for if a man's mind could conceive aught

Creatorem, et judicaret de Creatore : quod valde est absurdum. Et quidem quicquid est aliud præter solum Te, potest cogitari non esse. Solus igitur verissime omnium, et ideo maxime omnium habes esse : quia quicquid aliud est, non sic vere est, et idcirco minus habet esse.

better than Thou, the creature would rise above the Creator and judge Him ; which is utterly absurd. And in sooth whatever else there be beside Thee, may be conceived as non-existent. Thou alone, therefore, most truly of all, and therefore most of all, hast existence : because whatever else there is, is not so truly existent, and therefore has less the prerogative of existence.

Cur itaque dixit insipiens in corde suo, *Non est Deus*, cum tam in promptu sit rationali menti, Te maxime omnium esse ? Cur nisi quia stultus et insipiens ? \* \* \*

Why then hath "the fool said in his heart, There is no God," when it is so obvious to a rational mind that Thou must most of all exist ? Simply because he is irrational and a "fool." \* \* \*

Qui ergo intelligit sic esse Deum, nequit Eum non esse cogitare. Gratias Tibi, bone Domine, gratias Tibi : quia quod prius credidi Te donante, jam sic intelligo Te illuminante, ut si Te nolim esse credere, non possim non intelligere.

He therefore who understands this necessity of God's existence, cannot conceive His non-existence. Thanks be to Thee, good Lord, thanks be to Thee ! for what I formerly believed by Thy grace, I now perceive so clearly by Thy illumination, that even if I were indisposed to believe it, I could not fail to perceive it.

Anselm's argument was answered by a monk named *Gaunilo* in a tract entitled *Liber pro insipienti* (A Plea for the Fool). He made the obvious objection that the existence of the *idea* in the mind does not prove the existence of the *reality* outside the mind. As well might we say that because we had in our mind an idea of a perfectly delightful island, therefore that island existed.

Anselm replied in his *Liber apologeticus contra Gaunilonem*, by drawing a distinction between that which is *absolutely perfect*, and that which is *perfect of its kind* merely. The former is *solitary and unique*, and of the former alone

he would predicate necessary existence. If Gaunilo's island were not only the most perfect conceivable *island*, but also the most perfect conceivable thing or being, then it would be necessarily existent.

Sed tale est, inquis, ac si quis insulam oceani, omnes terras suâ fertilitate vincentem, quæ difficultate—immo impossibilitate—inveniendi quod non est, *perdita* nominatur, dicat idcirco non posse dubitari vere esse in re; quia verbis descriptam facile quis intelligit. Fidens loquor; quia si quis invenerit mihi aliquid aut reipsâ, aut solâ cogitatione, existens, præter quo majus cogitari non possit, cui aptare valeat connexionem hujus meæ argumentationis; inveniam, et dabo illi perditam insulam amplius non perendam.

But, you say, it would be just as reasonable to conceive the idea of an island, surpassing all lands in fertility, named if you please (from the difficulty or rather impossibility of finding what is non-existent) "the lost island," and to say, it must indubitably exist in *reality*, because a man easily conceives the *idea* of it when described in words. I answer unhesitatingly; if a man will find me anything existing either in fact or in thought only, so excellent that nothing more excellent is conceivable, and if he be able to apply to it my train of argument, then will I discover and present to him his "lost island," to be lost no more.

Such is Anselm's argument. To any clear thinker it must be obvious that there is an equivocal use of the word *necessity* or *necessary existence*. There is no doubt a *logical necessity* which connects together in our minds the *idea* of *God* and the *idea* of *absolute existence*; but this "necessity" moves entirely in the plane of thought, and carries with it no *necessity* of there being any corresponding reality external to thought. Anselm's premises move in one plane and his conclusion in another, and his argument does not effect a connexion.

Descartes saw this, and thought he could connect the two planes—the plane of ideas and the plane of external existence—by the postulate that all clear and distinct conceptions are true, and true because they come from God. *A fortiori*,

if an imperfect being have a clear and distinct conception of a perfect Being, this idea must come from without—must, in short, be put into his mind by that perfect Being.

Considerans deinde inter diversas ideas, quas apud se habet, unam esse entis summe intelligentis, summe potentis, et summe perfecti, quæ longe omnium præcipua est, agnoscit in ipsâ existentiam, non possibilem et contingentem tantum, quemadmodum in ideis aliarum omnium rerum, quas distincte percipit, sed omnino necessariam et æternam. Utque ex eo quod, exempli causâ, percipiat in ideâ trianguli necessario contineri tres angulos æquales esse duobus rectis, plane sibi persuadet triangulum tres angulos habere æquales duobus rectis; ita ex eo solo quod percipiat existentiam necessariam et æternam in entis summe perfecti ideâ contineri, plane concludere debet, ens summe perfectum existere. \*  
\* \* Quia Dei, sive entis summi, ideam habemus in nobis, jure possumus examinare a quânam causâ illam habeamus; tantamque in illâ immensitatem invenimus, ut plane ex eo certi simus, non posse illam nobis fuisse inditam, nisi a re in quâ sit reverâ omnium perfectionum complementum, hoc est nisi a Deo realiter existente. (*Principia Philosophiæ*, i. 14.)

When a man considers that among his several ideas there is the idea of a supremely intelligent, supremely powerful, supremely perfect Being, excelling all his other ideas, he acknowledges therein an existence not merely possible and contingent (as in his ideas of all other things that are clear and distinct), but an existence necessary and eternal. And as in the idea of a triangle, for instance, just because he perceives that it involves the equality of the three angles to two right angles, he feels at once assured that the triangle has three angles equal to two right angles;—so, just because he perceives that necessary and eternal existence is involved in the idea of a supremely perfect Being, he ought to conclude at once that a supremely perfect Being exists. \*  
\* \* Because we have within us the idea of God, or of a supreme Being, we have a right to inquire to what cause the idea is traceable; and we shall find therein such an immensity as will at once assure us that the idea cannot possibly be implanted within us by any other cause save that which is the complement of all perfections, namely a really existent God. (See also his *Discours de la Methode*, pt. 4.)

There is surely an element of profound truth in this reasoning, and it is deeply instructive to find the dry light of Reason thus serving as a candle of the soul (Prov. xx. 27), lighting her in her search after God. But oh! how infinitely more of conviction and of comfort is there in St. Augustine's "*percussisti cor meum!*" On this surely, on this knowledge derived from communion, must we depend in our time of need!

## CHAPTER II.

ON John x. 30—"Ἐγὼ καὶ ὁ Πατήρ ἐν ἑσμέν"—St. Athanasius remarks—

ἐν τῷ Ἐγὼ, τὸν Τίδον σημαίνει ἐν ἰν In the word "I" Scripture indicates the *Son*; in the words δέ τῷ Καὶ ὁ Πατήρ, τὸν γεννήσαντα. "And the Father," *Him that* ἐν δὲ τῷ Ἐν, τὴν μίαν θεότητα καὶ *begat*; and in the word "One" τὸ ὁμοούσιον αὐτοῦ.—*Contra Ari-* (neuter gender), the *one Godhead* *anos*, iv. 9. and *consubstantiality*.

ON John xvii. 21, and xiv. 10—"Ἐγὼ ἐν τῷ Πατρὶ καὶ ὁ Πατήρ ἐν ἐμοί"—St. Athanasius remarks—

οὕτω γὰρ ἐστί νῦν, ὥσπερ ἦν αἰ. For He is now as He ever was. Εἰ δὲ οὕτω νῦν ἐστω, ὥσπερ ἦν αἰ, was. And if He is now as He δῆλον ὅτι οὐ ποτὲ μὲν ἐγεννᾶτο, ever was, then plainly we must ποτὲ δὲ οὐ· οὐδὲ ποτὲ μὲν ἐν Θεῷ not speak of a time when He was ἡσυχία ἦν, ποτὲ δὲ ἐλάλει. ἀλλ' begotten, and of a time when He ἐστὶν αἰ Πατήρ, καὶ Τίδς ὁ τούτου was not; nor yet of a time when Δόγος, οὐκ ὀνόματι μόνον Λόγος, there was silence in God, and of a οὐδὲ κατ' ἐπίνοιαν Τίδς ὁ Λόγος, time when He was speaking. But ἀλλ' ὑπάρχων ὁμοούσιος τῷ Πατρὶ· there is from all eternity a Father, οὐ δι' ἡμᾶς γεννηθεὶς, ἡμεῖς γὰρ δι' and from all eternity a Son who is ἐκείνον γεγόναμεν.—*Contra Ar.* His Word,—not merely God's Word in name, nor merely His Son iv. 12. as so conceived by us; but being from all eternity consubstantial with the Father; not begotten for our sakes, for it is we who for His sake have been created.

Apollinaris said that Christ's *human* nature was as completely merged in His *Divine* nature, "as a drop of wine would be lost in the ocean :"—Gregory of Nyssa has a passage so nearly approaching to this heresy that Hooker is unwilling to believe that it was really penned by the great Cappadocian. See *Eccles. Pol.* v. 53, § 2 ; and Greg. Nyss., *Adv. Apoll. ad Theoph.* (ii. 1276, Ed. Migne).

It may be useful to the student to give the three Creeds or *Symbols* of the Church in their original language.

First we have the Symbol called the Apostles' Creed.

"The form most nearly corresponding to that now called the Apostles' Creed was the creed of the Church of Rome ; though even that creed lacked three clauses"—(the Descent into Hell, the Communion of Saints, and the Life Everlasting). "And it is an opinion, not without great probability, that the reason why it was called the Apostles' Creed was, that the Church of Rome, being the only Church in the West which could undeniably claim an Apostle for its founder, its see was called the Apostolic See, and hence its creed was called the Apostolic Creed."—*Bishop Harold Browne on the XXXIX. Articles.*

The earliest appearance of the *Symbolum* or *Collatio Apostolorum* in its present form is in the 115th of the *Sermones de Tempore*, attributed to St. Augustine, now numbered CCXLI. in the Appendix to his Sermons :—

"Credo in Deum Patrem Omnipotentem : Creatorem cœli et terræ : Credo et in Jesum Christum Filium ejus unicum Dominum nostrum : Qui conceptus est de Spiritu Sancto, natus ex Mariâ virgine : Passus sub Pontio Pilato, crucifixus, mortuus et sepultus : Descendit ad inferna, tertiâ die resurrexit a mortuis : Ascendit ad cœlos, sedet ad dexteram Dei Patris omnipotentis : Inde venturus judicare vivos et mortuos : Credo et in Spiritum Sanctum : Sanctam Ecclesiam catholicam, Sanctorum communionem : Remissionem peccatorum : Carnis resurrectionem : Vitam æternam."

Πιστεύω εἰς τὸν Θεὸν Πατέρα παντοκράτορα ποιητὴν οὐρανοῦ καὶ γῆς, καὶ Ἰησοῦν Χριστὸν Υἱὸν αὐτοῦ τὸν μονογενῆ τὸν κύριον ἡμῶν,

τὸν συλληφθέντα ἐκ Πνεύματος Ἁγίου, γεννηθέντα ἐκ Μαρίας τῆς παρθένου, παθόντα ἐπὶ Ποντίου Πιλάτου, σταυρωθέντα, θανόντα, καὶ ταφέντα, κατελθόντα εἰς ἄδου, τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἀπὸ τῶν νεκρῶν, ἀνελθόντα εἰς τοὺς οὐρανοὺς, καθεζόμενον ἐν δεξιᾷ Θεοῦ Πατρὸς παντοδυνάμου, ἐκεῖθεν ἐρχόμενον κρῖναι ζῶντας καὶ νεκροὺς. Πιστεύω εἰς τὸ Πνεῦμα τὸ Ἅγιον, ἀγίαν καθολικὴν ἐκκλησίαν, ἀγίων κοινωνίαν, ἀφεσιν ἁμαρτιῶν, σαρκοῦς ἀνάστασιν, ζῶν ἁίωνιον. Ἀμήν.

The Creed drawn up at, or soon after, the Council of Nicæa, was as follows, omitting the clauses within brackets, which were added at the Council of Constantinople :—

Πιστεύομεν εἰς ἓνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁρατῶν τε πάντων καὶ ἀοράτων. Καὶ εἰς ἓνα Κύριον Ἰησοῦν Χριστόν, τὸν Ὑἱὸν τοῦ Θεοῦ μονογενῆ, [τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων] φῶς ἐκ φωτός, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρὶ· δι' οὗ τὰ πάντα ἐγένετο, τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα [ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου,] καὶ ἐνανθρωπήσαντα [σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου,] καὶ παθόντα, [καὶ ταφέντα,] καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, [καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς,] καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκροὺς· [οὗ τῆς βασιλείας οὐκ ἔσται τέλος.] Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, [τὸ Κύριον, καὶ τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Ὑἱῷ συμπροσκυνούμενον, καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν. Εἰς μίαν ἀγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν· ὁμολογοῦμεν ὅτι ἑνὸς βάπτισμα εἰς ἀφεσιν ἁμαρτιῶν, προσδοκῶμεν ἀνάστασιν νεκρῶν καὶ ζῶν τὸ μέλλοντος αἰῶνος.] Ἀμήν.

The ATHANASIAN Creed is believed by Waterland (*Hist. of Ath. Creed*, Works, vol. iv.) to have been composed by Hilary of Arles between the years 420 and 431. He argues that the Creed must have been written after the *Apollinarian* heresy had risen to a head (A.D. 370), because it is pointedly condemned in the 30th verse, and was probably written after the publication of St. Augustine's Books on the Trinity (A.D. 416), from similarity of phrases, and the plain assertion of the Doctrine of the Spirit's procession from the Son, which St. Augustine's treatise first incorporated into the Creed of

the Western Church. Waterland is equally confident that it cannot have been written later than 431, because it contains no pointed condemnation of Nestorianism (which the Council of Ephesus met to consider in A.D. 431); nor of Eutychianism (condemned by the Council of Chalcedon A.D. 451). Indeed had there been any danger of Eutychianism when the Creed was written, the 34th and 35th verses would have been still more carefully worded. The Creed was originally written in Latin. The difficulty which modern readers find in what are called (or rather miscalled) <sup>1</sup> the "damnatory clauses," seems to be entirely due to the change in the meaning of words, especially "*salvus*" and "*servare fidem*." "*Salvus*" is clearly equivalent to the word σωθῆναι in the New Testament, meaning *one who is in a present state of salvation*—one who has been admitted by baptism into the Ark of Christ's Church. The first verse plainly declares that none can be so admitted unless he accept the faith of the Church. Clearly "*salvus*" should be translated by an adjective not by a participle. "*Servare fidem*" is no less clearly equivalent to the phrase τηρεῖν τὴν πίστιν, as used by St. Paul in 2 Tim. iv. 7—"I have lived a life consistent with my faith,"—a meaning which 1 Tim. v. 8 strongly confirms.

The Creed is as follows. In a few places, indicated by Italics, a translation still closer to the original than that of our Prayer-book will be suggested:—

1. Quicumque vult *salvus esse*,      Whoever *desireth to be safe*,  
ante omnia opus est ut teneat      before all things it is necessary  
Catholicam fidem.      that he hold the Catholic Faith.
2. Quam nisi quisque inte-      Which faith except *each one*  
gram inviolatamque servaverit,      keep in *integrity and purity*,<sup>2</sup>

<sup>1</sup> The really "damnatory clause" of the Creed is the 39th.

<sup>2</sup> From the analogy of 2 Tim. iv. 7, and 1 Tim. v. 8, it would seem that "*integram inviolatamque*," like "*servare fidem*," has a moral meaning: *undefiled by a bad life*. See Bishop Cotton's deeply interesting remarks in his Charge of 1863,

absque dubio in æternum peri- without doubt he will perish  
bit. everlastingly.

This second verse is to show that mere profession is not enough : a man's faith must govern his whole life. "Each one," clearly means *each one who has been baptized*. Then begins the Creed proper :—

3. Fides autem Catholica hæc Now the Catholic Faith is  
est, ut Unum Deum in Trinitate, et this : That we worship One God  
Trinitatem in Unitate veneremur. in Trinity, and Trinity in Unity.<sup>1</sup>

4. Neque confundentes Per- Neither confounding the Per-  
sonas, neque Substantiam sepa- sons, nor dividing the Substance.  
rantes.

Thus at the outset the Creed condemns the Sabellians, who blended the Three Persons into One Person, and the Arians, who denied their consubstantiality, τὸ ὁμοούσιον. The next fifteen verses are directed against the Arians, and unfold what is involved in consubstantiality. If the Three Persons are of one substance, then each of the great epithets which we apply to God may be applied equally to each Person of the Godhead.

5. Alia est enim Persona Patris, For there is one Person of the  
alia Filii, alia Spiritus Sancti : Father, another of the Son, and  
another of the Holy Ghost :

6. Sed Patris et Filii, et Spiritus Sancti una est Divinitas, But the Godhead of the Father,  
æqualis Gloria, coæterna Ma- of the Son, and of the Holy  
jestas. Ghost, is all one, the Glory equal,  
the Majesty co-eternal.

7. Qualis Pater, talis Filius, Such as the Father is, such is the  
talís et Spiritus Sanctus. Son, and such is the Holy Ghost.

8. Increatus Pater, increatus Filius, increatus et Spiritus Sanctus. The Father uncreate, the Son  
uncreate, and the Holy Ghost  
uncreate.

9. Immensus Pater, immensus Filius, immensus et Spiritus Sanctus. The Father *infinite*, the Son  
*infinite*, and the Holy Ghost *infinite*.

<sup>1</sup> See note below on 25th verse.

10. *Æternus Pater, æternus Filius, æternus et Spiritus Sanctus.* The Father eternal, the Son eternal, and the Holy Ghost eternal.

11. *Et tamen non tres æterni, sed unus æternus.* And yet they are not three eternals, but one eternal.

12. *Sicut non tres increati, nec tres immensi; sed unus increatus, et unus immensus.* As also there are not three uncreated, nor three *infinite*; but one uncreated, and one *infinite*.

13. *Similiter, omnipotens Pater, omnipotens Filius, omnipotens et Spiritus Sanctus :* So likewise the Father is Almighty, the Son Almighty, and the Holy Ghost Almighty :

14. *Et tamen non tres omnipotentes, sed unus omnipotens.* And yet they are not three Almighties, but one Almighty.

15. *Ita Deus Pater, Deus Filius, Deus et Spiritus Sanctus :* So the Father is God, the Son God, and the Holy Ghost God :

16. *Et tamen non tres Dii, sed unus est Deus.* And yet they are not three Gods, but one God.

17. *Ita Dominus Pater, Dominus Filius, Dominus et Spiritus Sanctus :* So the Father is Lord, the Son Lord, and the Holy Ghost Lord :

18. *Et tamen non tres Domini, sed unus est Dominus.* And yet not three Lords, but one Lord.

19. *Quia sicut singillatim unamquamque Personam et Deum et Dominum confiteri Christianâ veritate compellimur; ita tres Deos, aut tres Dominos dicere Catholicâ Religione prohibemur.* For like as we are compelled by the Christian verity to acknowledge every Person by Himself to be God and Lord; so are we forbidden by the Catholic Religion to say there be three Gods or three Lords.

This last verse, which concludes that portion of the Creed which is directed against Arianism, is an important safeguard. The previous verses had asserted that each Person was essentially God: this verse forbids us to suppose that the Godhead is divisible into three parts making up one whole.<sup>1</sup> We must not use the words "*part*" or "*whole*" in

<sup>1</sup> St. Augustine (*de Civ. Dei*, xi. cap. 24) puts this as simply as it is capable of being put:—"Cum de *singulis* quaeritur, unusquisque eorum et Deus et Omnipotens esse respondeatur; cum vero de omnibus simul, non tres Dii, vel tres Omnipotentes, sed unus Deus omnipotens."

speaking of God. There is but one God. The Father is this one God : the Son is this one God : the Holy Ghost is this one God. Their unity as regards *essence* is absolute, and this was expressed by the Greek word, *ὁμοούσιον*.

The next four verses are directed against the Sabellians, who confounded or merged or blended the Three Persons into one Person. They are absolutely one in substance, but absolutely distinct as Persons. Verses 20, 21, 22, mark the *differentia* or distinguishing characteristic of each :—

20. Pater a nullo est factus, nec creatus, nec genitus :      The Father is made of none, neither created nor begotten :

21. Filius a Patre solo est, non factus, nec creatus, sed genitus.      The Son is of the Father alone, not made, nor created, but begotten.

22. Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.      The Holy Ghost is of the Father and Son, not made, nor created, nor begotten, but proceeding.

23. Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii ; unus Spiritus Sanctus, non tres Spiritus Sancti.      So there is one Father, not three Fathers ; one Son, not three Sons ; one Holy Ghost, not three Holy Ghosts.

This last verse may seem to be hardly needed ; it was inserted in answer to some in the fourth century who spoke of all three Persons being *self-existent*—which would make three Fathers, self-existence being the *differentia* of the Father ; or again, of all being *generated* one from another—which would make three Sons, generation being the *differentia* of the Son ; or again, of all *proceeding* one from another—which would make three Spirits, procession being the *differentia* of the Spirit.

24. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus, sed totæ tres Personæ coæternæ sibi sunt et coæquales.      And in this Trinity *naught* is afore or after, *naught* is greater or less, but the whole three Persons are coeternal and coequal.

*N.B.*—This is not to be understood of *order* or *office* ; but, as the Creed explains, of *duration* and *dignity* only.

25. Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas in Unitate veneranda sit. So that in all respects, as is afore-said, Unity [of Deity] in Trinity [of Persons], and Trinity [of Persons] in Unity [of Deity] is to be worshipped.<sup>1</sup>
26. Qui vult ergo salvus esse, ita de Trinitate sentiat. Let him then who wishes to be safe, thus think of the Trinity.

The Creed now states the doctrine of the *Incarnation*, opposing the errors of the Apollinarians chiefly, who denied that Christ was perfect man, and complained that the Catholics made two Christs by assigning to Him a *human mind* (*anima rationalis*) as well as a divine spirit.

27. Sed necessarium est ad æternam salutem, ut Incarnationem quoque Domini nostri Jesu Christi fideliter credat. But it is necessary to eternal salvation that he also believe rightly the incarnation of our Lord Jesus Christ.
28. Est ergo fides recta, ut credamus et confiteamur, quia Dominus noster Jesus Christus, Dei Filius, Deus pariter et Homo est : The right faith then is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.
29. Deus est ex substantiâ Patris ante sæcula genitus : Homo ex substantiâ Matris in sæculo natus. God of the substance of the Father, begotten before time was : Man of the substance of His mother, born in time.
30. Perfectus Deus, perfectus Homo ex animâ rationali, et humanâ carne subsistens. Perfect God, perfect man, of a *rational* soul and human flesh subsisting.
31. Æqualis Patri secundum Divinitatem : minor Patre secundum Humanitatem. Equal to the Father as touching His Godhead ; and inferior to the Father as touching His manhood.
32. Qui licet Deus sit et Homo, Who although He be God and

<sup>1</sup> This is Hincmar's explanation, A.D. 852, carefully guarding us against the irrationality of saying "three are one," or "one is three." What is *three* in one respect may be one in another, and *vice versa* : and this is what the Creed asserts : three in Personality, one in Deity.

non duo tamen, sed unus est Christus. Man, yet He is not two but one Christ.

33. Unus autem, non conversione Divinitatis in carnem, sed assumptione Humanitatis in Deum. One, not by conversion of the Godhead into flesh, but by taking of the manhood into God.

*N.B.*—The Apollinarians, denying that the two natures could co-exist in Christ, could only suppose Him to become human by some *change* of the Divine Nature taking place.

34. Unus omnino, non confusione substantiæ, sed Unitate Personæ. One altogether, not by confusion of substance, but by unity of Person.

*N.B.*—The two substances (the Divine and the human) remain distinct in Christ, constituting one Person.

35. Nam sicut anima rationalis et caro unus est Homo; ita Deus et Homo unus est Christus: For as the *rational* soul and flesh is one man; so God and Man is one Christ.

36. Qui passus est pro salute nostrâ, descendit ad inferos, tertiâ die resurrexit a mortuis. Who suffered for our salvation, descended into Hades, rose again the third day from the dead.

37. Adscendit ad cœlos, sedet ad dexteram Patris; inde venturus judicare vivos et mortuos. He ascended into Heaven, He sitteth on the right hand of the Father; thence to come to judge the quick and dead.

38. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddituri sunt de factis propriis rationem. At whose coming all men *have* to rise again with their bodies, and give account for their own works.

39. Et qui bona egerunt ibunt in vitam æternam; qui vero mala, in ignem æternum. And they that have done good shall go into *eternal* life; but they that have done evil into *eternal* fire.

40. Hoc est Fides Catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. This is the Catholic Faith, which except each believe faithfully and *firmly* he cannot be *safe*.

St. Augustine in his 187th Epistle (called also a Treatise on

the Presence of God) has occasion to state very carefully the Catholic doctrine concerning the Divinity and Humanity of Christ. The occasion was this : his friend Dardanus had asked him to explain our Lord's words to the thief—"This day shalt thou be with me in Paradise." Augustine replies by premising the Church's doctrine of the Incarnation. Christ's *humanity* was perfect, consisting of *body* and *soul* : and by the *human soul* of Christ we mean, not merely a *physical* or *animal* soul (as the Apollinarians taught), but a *reasonable* or *rational* soul also, meaning what we call the *mind*. Augustine then points out that after death Christ's human body went to the grave, and His soul descended into Hades. And if we suppose that, in His words to the thief, Christ was speaking of His *human nature*, we must understand "Paradise" to be included in "Hades." But he goes on to say that it is much simpler to suppose Christ to mean that in His *Divine* nature, as God, He would be with the thief in Paradise.

Est autem sensus multo expeditior, et ab his omnibus ambiguitatibus liber, si non secundum id quod homo erat, sed secundum id quod Deus erat, Christus dixisse accipiatur, *Hodie mecum eris in Paradiso*. Homo quippe Christus illo die secundum carnem in sepulcro, secundum animam in inferno futurus erat. Deus vero idem ipse Christus ubique semper est. \* \* \* Ubique ergo sit Paradisus, quisquis beatorum ibi est, cum Illo ibi est, qui ubique est (cap. iii.)

It is a far simpler interpretation, and one free from all these ambiguities, to understand that Christ was speaking of Himself, not in His Human, but in His Divine nature, when He said, "To-day thou shalt be with Me in Paradise." For the Man Christ was that day passing as to His flesh into the sepulchre, as to His Soul into Hades. But He, the same Christ, as God is present everywhere at all times. \* \* \* Wherever therefore Paradise may be, and whatever saints be therein, there with Him must they be Who is everywhere.

St. Augustine then proceeds to explain the doctrine which

afterwards came to be called the "communication of properties" (*communicatio idiomatum*, περιχώρησις ὑποστάσεων).

Without such a doctrine it would be impossible to understand how God the Son (who as God is *impassible*) could be said to suffer and die. The doctrine of the *communication* (or interchange) of *properties* explains it; for as the properties of the human nature may be attributed to the eternal Son of God, so those actions or passions which proceeded from those properties may be also attributed to the eternal Son of God.

Wherefore as God the Son is truly man, and as man truly passible and mortal, so God the Son did truly suffer and did truly die. We must keep the questions distinct and separate, *Who suffered* and *How*, or *in what did He suffer*? We may answer, "God the Son truly suffered, but He suffered in His human nature only, not in His divine." St. Augustine continues:—

<p>Cum enim sit Christus Deus et homo; Deus utique unde dicit, <i>Ego et Pater unum sumus</i>; homo autem unde dicit, <i>Pater major me est</i>; idemque Filius Dei unigenitus a Patre, et filius hominis ex semine David secundum carnem: utrumque in illo observandum est cum loquitur, vel cum de illo Scriptura loquitur, et quid secundum quid dicatur intuendum. Nam sicut unus homo est anima rationalis et caro, sic et unus Christus est Verbum et homo. Proinde quod ad Verbum attinet, creator est Christus; <i>Omnia enim per ipsum facta sunt</i>: quod vero ad hominem, creatus est Christus; <i>factus est enim ex semine David secundum carnem, et in similitudinem hominum factus</i>. Item</p>	<p>Christ being God and Man;—as God, able to say, "I and my Father are one;" as Man, able to say, "My Father is greater than I;"—and being equally the Son of God only-begotten of the Father, and the Son of man of the seed of David according to the flesh: both points in Him demand attention, when He speaks or when Scripture speaks of Him; and we have to consider <i>what</i> is said of Him, and <i>to which nature</i> it is to be referred. For as reasonable soul and flesh make up one man, so Word and Man is one Christ. In His character as the Word, Christ is Creator; for "all things were made by Him" we read. But in His character as Man, Christ is created; for we</p>
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quia in homine duo sunt, anima et caro ; secundum animam *tristis* fuit *usque ad mortem*, secundum carnem passus est mortem.

Nec tamen cum Filium Dei Christum dicimus, hominem separamus ; aut cum eundem Christum Filium Hominis dicimus, separamus Deum. Secundum hominem namque in terrâ erat, non in cælo ubi nunc est, quando dicebat, *Nemo ascendit in cælum, nisi qui de cælo descendit, Filius hominis qui est in cælo* : quamvis secundum id quod Filius Dei erat, esset in cælo ; secundum id vero quod Filius Hominis erat, adhuc esset in terrâ, nondumque ascendisset in cælum. Similiter cum secundum id quod Filius Dei est, sit Dominus gloriæ ; secundum id autem quod est Filius Hominis, crucifixus est ; ait tamen Apostolus, *Si enim cognovissent nunquam Dominum gloriæ crucifixissent*. Ac per hoc et Filius Hominis secundum Deum erat in cælo, et Filius Dei secundum hominem crucifigebatur in terrâ. Sicut ergo potuit recte dici Dominus gloriæ crucifixus, cum ad solam carnem illa passio pertineret ; ita recte dici potuit, *Hodie mecum eris in Paradiso*, cum juxta humanam humilitatem, per carnem in sepulcro, per animam in inferno

read "He was made of the seed of David after the flesh ;" and again, "He was made in likeness of men." Again, as there are in man two things, soul and flesh, according to the soul He was "sorrowful unto death ;" according to the flesh He suffered death.

When, however, we speak of Christ as the Son of God, we do not separate Him from His humanity ; nor when we speak of the same Lord Christ as the Son of Man, do we separate Him from His Divinity. For as Man He was on the earth, and not in Heaven where He now is, when He said, "No man hath ascended up to Heaven but He that came down from Heaven, even the Son of man which is in Heaven." Albeit, it was rather as the Son of God that He was in Heaven ; and as the Son of Man He was still on earth, and had not yet ascended into Heaven. Similarly, as the Son of God, He is the Lord of glory ; as the Son of Man He was crucified ; and yet the Apostle says, "For if they had known it they would not have crucified the Lord of glory" (1 Cor. ii. 8). And, by parity of reason, the Son of Man was, as God, in Heaven ; and the Son of God was, as Man, crucified on earth. Therefore, as it might be truly said that *the Lord of glory was crucified*, although that pas-

illo die futurus esset ; juxta divi-  
nam vero immutabilitatem nun-  
quam de Paradiso, quia ubique  
est semper, recessisset.

sion affected his flesh alone ; so  
it might also be truly said, "*To-  
day shalt thou be with Me in  
Paradise;*" for although in respect  
of His humiliation as man He  
was passing in His flesh into the  
sepulchre, and in His soul into  
Hades ; yet in respect of His in-  
defeasible Divinity, He had never  
been absent from Paradise, being  
always everywhere.

Then St. Augustine cautions his friend against conceiving that Christ in His human nature can be diffused everywhere. "Cavendum est enim ne ita divinitatem astruamus hominis, ut veritatem corporis auferamus." We must beware of so merging the humanity in the divinity as to compromise the verity of His Body. In His divine nature He is always present with us ; in His human nature He is absent from us, and will be absent until He come again in like manner as He went.

### CHAPTER III.

IT may assist the student, if we endeavour, in this Appendix, to sum up the teaching of divines on the subject of the efficacy of Christ's death (*Soteriology*, as it has been called) broadly and generally under three heads—the Patristic view, the Scholastic view, the Calvinistic view. All sweeping generalisations involve error ; and this generalisation must not be rigorously pressed ; but the following may perhaps be taken as an approximately correct description of the three doctrines :—

1. The *Fathers* of the Church, Greek and Latin, taking St. Athanasius and St. Augustine as their best exponents, view the redeeming work of Christ in close connexion with the doctrine of His Person, as a *regeneration of our fallen*

*nature*, by virtue of our mystical union with Him. For in Him our sinful nature *died* and *rose* again. We will call this the "Athanasian" or "Patristic" view.

2. The Schoolmen, of whom St. Anselm may serve as exponent—for though some prefer to call him the last of the Fathers, yet his *organ* of thought was so distinctly Aristotelian, that he is better characterised as the first of the Schoolmen—regard our Lord's death as a *satisfaction of divine justice by payment of a debt*. We will call this the "Anselmic" or "Scholastic" view.

3. The Reformers, of whom we may take Calvin as exponent—for his clear and incisive intellect gave a definition to all that passed through his mind, which made his writings fascinatingly convenient in controversy—see in Christ's sufferings and death a *pœna vicaria* appeasing the Father's wrath: Christ, according to this view, was punished in our stead. We shall call it, for shortness' sake, the "Calvinistic" or "modern" view.

Thus it will be seen that the Patristic view looks mainly to the effect of Christ's death *on us*, whereas the Anselmic and Calvinistic views lay their chief stress on its effect *on God*.

For three centuries the third view has been the popular view in England, though not without protest. Grotius' early work against Socinus (*de Satisfactione Christi*) helped to fix it in our theology, even Hammond, Outram, and Bishop Pearson embracing it; and so largely has it been adopted, that it has come to be viewed as the orthodox view of the English Church, although it has no place in our Prayer-book, and although even those who adopt it (as Dr. Shedd in his *History of Doctrine*) are fain to acknowledge that it has never received the stamp of Catholic truth, and although it must be manifest to the unbiassed student of Scripture that the Patristic view is far more in harmony with the teaching of Revelation.

Believing that the conscience of the Church of our age is growing more and more dissatisfied with it, and that few will rest content with the views offered instead by some who have rebelled against the Calvinistic doctrine—I mean those who range themselves under the honoured names of Maurice, Robertson, and McLeod Campbell,—and believing that here, as in so many other departments of theology, our deepest thinkers are more and more reverting to the more scriptural teaching of the early Fathers,—I will, to the best of my ability and space, endeavour to present the Patristic view of the Atonement in a few carefully chosen extracts.

The *Apostolic Fathers* speak of the death of Christ devotionally rather than theologically, and in the language of Scripture rather than in dogmatic terms. We may therefore pass rapidly over all who preceded Irenæus, only pausing to notice what is most characteristic.

CLEMENS ROMANUS, near the beginning of his Epistle<sup>1</sup> to the Corinthians, speaking of repentance, urges as the strongest motive, the fact that the blood of Christ *procured for us the grace of repentance*;—thus in the earliest of all the Fathers we see that *regeneration* (and the grace of repentance as the first stage in regeneration) is in their view one chief result of Christ's work on the Cross:—

<sup>1</sup> Ἀτενίσσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ ἴδωμεν, ὡς ἔστιν τίμιον τῷ Θεῷ καὶ πατρὶ αὐτοῦ ὃ τι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανόας χάριν ὑπέσχετο. — *Cap. 7.*

Let us look stedfastly to the Blood of Christ, and behold how precious it is to His God and Father,—that blood which, shed for the sake of our salvation, won (or recovered)<sup>2</sup> for the whole world the grace of repentance.

<sup>1</sup> Only one of the two Epistles that bear his name can be considered genuine.

<sup>2</sup> The idea of *ὑπέσχετο*, according to Professor Lightfoot, is that Christ recovered for us a lost grace.

On this passage Bishop Bull remarks :—"Digna mihi semper visa sunt hæc verba, quæ aureis literis exarentur, atque a veræ theologiæ studiosis æternæ memoriæ mandentur ; utpote quæ maxime genuinam satisfactionis Christi notionem ab apostolorum *συμύσθη* (the privileged companion of the Apostles), explicatam contineant. . . . Duo tantum inde colligo : 1. Satisfactionem Christi neminem ipso facto liberare, sed illud tantum efficere, ut quivis sub conditione et lege pœnitentiæ a peccati reatu liberari possit ; 2. Non obstante satisfactione Christi, gratiæ et misericordiæ Dei deputandum esse quod homini peccatori pœnitentiæ copiam largiatur, et de peccatis pœnitentiam agentem remissione peccatorum beare velit."—*Respons. ad Animadv.* vii.

To the same effect are the weighty words of Bishop Butler :—"The doctrine of the Gospel appears to be, not only that Christ *taught* the efficacy of repentance, but rendered it of the efficacy which it is, by what He did and suffered for us : that He obtained for us the benefit of having our repentance accepted unto eternal life."—*Anal.* ii. v. 6.

Butler must have had the *μεταβολας* *χαρυν* of Clement in his mind !

Again, towards the close of the Epistle (cap. 49), in a passage on the power of love, Clement shows how the love of the Redeemer perfected (i.e. *regenerated*) us at the cost of His own life :—

Ἐν τῇ ἀγάπῃ ἐτελειώθησαν In love all the elect of God πάντες οἱ ἐκλεκτοὶ τοῦ Θεοῦ διχα were perfected. Without love ἀγάπης οὐδὲν εὐάρεστον ἔστιν τῷ nothing is well-pleasing to God. Θεῷ· ἐν ἀγάπῃ προσελάβετο ἡμᾶς In love the Lord took us to ὁ δεσπότης διὰ τὴν ἀγάπην, ἣν Himself. Because of the love ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ He bore us, Jesus Christ our ἔδωκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστός Lord gave His blood for us ὁ Κύριος ἡμῶν ἐν θελήματι Θεοῦ, according to God's Will, and καὶ τὴν σάρκα ὑπὲρ τῆς σαρκὸς His flesh for our flesh, and His ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν soul for our souls. ψυχῶν ἡμῶν.

Most striking was the reply of the holy martyr IGNATIUS to the Emperor Trajan, when the emperor asked him *to whom* he proposed to sacrifice himself:—

καὶ ὁ βασιλεὺς· τίνι δὲ σπεύδεις ἑαυτὸν καταθῆσαι; τῷ ἐπὶ Ποντίου σταυρωθέντι Πιλάτου; Ναί, φησὶν ὁ μέγας Ἰγνάτιος, τῷ τὴν ἁμαρτίαν ἀνασταυρώσαντι καὶ τὸν εὐρετὴν αὐτῆς διάβολον καθελόντι καὶ πᾶσαν διὰ τοῦ σταυροῦ τὴν ἐκείνου δύναμιν καταργήσαντι.—  
*Mart. S. Ign. vi.* The Emperor asked: "To whom art thou hastening to sacrifice thyself? To *Him* who was crucified under Pontius Pilate?" "Yea verily," said the great Ignatius, "to *Him* who crucified sin, and defeated sin's inventor, the Devil, destroying the tyrant's power through His cross."

Very prominent all through Patristic allusions to the Cross of Christ is this idea of the defeat and enfeeblement of the Evil One thereby accomplished, based on Heb. ii. 14, and Col. ii. 15.

JUSTIN MARTYR in his Dialogue with the Jew (cap. 94), commenting on the expression (in Gal. iii. 13) that Christ "was made a curse for us," expressly guards his reader from supposing for one moment that it was *the Father* who laid the curse upon Him. It was the wicked Jews of whom He was accursed, the Father permitting it as necessary to the working out of our salvation.

Ἐν τῷ νόμῳ κατάρα κείται κατὰ τῶν σταυρουμένων ἀνθρώπων· οὐκ ἔτι δὲ καὶ κατὰ τοῦ Χριστοῦ τοῦ Θεοῦ κατάρα κείται, δι' οὗ σῶζει πάντας τοὺς κατὰρας ἀξία πράξαντας.  
 In the Law a curse is laid on all crucified men; but we must not go on to say that God's curse was laid on Christ, by whom God saveth all whose deeds deserve a curse.

And again (cap. 96)—

Καὶ γὰρ τὸ εἰρημένον ἐν τῷ νόμῳ, ὅτι Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου, οὐχ ὡς τοῦ Θεοῦ καταρωμένου τούτου τοῦ ἐσταυρωμένου, ἡμῶν τοιοῦτήν ἐλπίδα ἐκκεκραμένην ἀπὸ τοῦ σταυρωθέν-  
 For those words of the Law, "Cursed is everyone who hangeth upon a tree," tend to brace our faith in Christ crucified, not as meaning that God curseth our crucified Lord, but rather as imply-

τος Χριστοῦ, ἀλλ' ὡς προειπόντος ing that God predicted what you  
 τοῦ Θεοῦ τὸ ὑφ' ὑμῶν πάντων καὶ Jews and the like of you are now  
 τῶν ὁμοίων πάντων, μὴ ἐπιστα- doing, not understanding that  
 μένων τούτων εἶναι τὸν πρὸ πάντων this crucified One is the eternally  
 ὄντα καὶ αἰώνιον τοῦ Θεοῦ ἱερέα pre-existent One, the everlasting  
 καὶ βασιλέα καὶ Χριστὸν μέλλοντα Priest of God, destined to be our  
 γίνεσθαι. "Ὅπερ καὶ δεῖ ἰδεῖν King and Messiah. And that  
 ὑμῶν ἐστὶ γινόμενον· ὑμεῖς γὰρ ἐν you are visibly fulfilling this  
 ταῖς συναγωγαῖς ὑμῶν καταράσθε Scripture is plain; for you are  
 πάντων τῶν ἀπ' ἐκείνου γενομένων cursing in your synagogues all  
 Χριστιάνων. who take the name of Christian  
 from Him.

So Tertullian (*Adv. Jud.* x.) explains the curse as laid on Christ *by men*, quoting Ps. xxx. 12, lxix. 7.

This is an important contribution to the right interpretation of a passage which is apt to be misapprehended, as Luther's comment on Gal. iii. 13—in painful contrast with Justin's and Tertullian's—shows. (See p. 194.)

In the anonymous letter to Diognetus—one of the most precious legacies of the first age—we find a passage (c. 8, 9) showing clearly how utterly opposed to the instinct of the early Church (as to Holy Scripture) is the Calvinistic idea of the mercy of the Son prevailing over the wrath of the Father—as if there could be any diversity of will between the First and Second Persons of the Blessed Trinity!

Speaking of the lovingkindness of God the Father towards man, he says:—

'Ἀλλ' οὗτος ἦν μὲν αἰ τοιοῦτος God was ever, and is, and will  
 καὶ ἐστὶ καὶ ἔσται, χρηστὸς καὶ be ever such—merciful and good  
 ἀγαθὸς καὶ ἀόργητος καὶ ἀληθής· and dispassionate and true; there  
 καὶ μόνος ἀγαθὸς ἐστὶν· ἐννοήσας is indeed none good but He. And  
 δὲ μεγάλην καὶ ἀφραστον ἐννοίαν, He it was who conceived a great  
 ἦν ἐκoinώσατο μόνῳ τῷ παιδί. 'Εν and ineffable conception, which  
 ὅσῳ μὲν οὖν κατέχευεν ἐν μυστηρίῳ He communicated to His Son  
 καὶ διετῆρει τὴν σοφὴν αὐτοῦ βου- alone (the scheme of redemption).  
 λήν, ἀμελεῖν ἡμῶν καὶ ἀφροντιστεῖν While He kept it a mystery and  
 ἐδίδκει· was maturing His all-wise coun-

ἐπεὶ δὲ ἀπεκάλυψε διὰ τοῦ  
ἀγαπητοῦ παιδὸς καὶ ἐφάνερωσε  
τὰ ἐξ ἀρχῆς ἡτοιμασμένα, πάνθ'  
ἅμα παρέσχεν ἡμῖν, καὶ μετασχεῖν  
τῶν εὐεργεσιῶν αὐτοῦ καὶ ἰδεῖν καὶ  
ποιῆσαι.

The purpose of His delay was to make it clear to us that of our own power we could not possibly enter the kingdom of God, and could only be empowered to do so of God. But in the fulness of time the lovingkindness of God appeared :—

οὐκ ἐμίσησεν ἡμᾶς οὐδὲ ἀπώσατο  
οὐδὲ ἐμνησικακήσεν, ἀλλ' ἐμακρο-  
θύμησεν, ἡνέσχετο, αὐτὸς τὰς ἡμε-  
τέρας ἀμαρτίας ἀνεδέξατο, αὐτὸς  
τὸν ὡς υἱὸν υἱὸν ἀπέδοτο λύτρον ὑπὲρ  
ἡμῶν, τὸν ἁγίον ὑπὲρ τῶν ἀνόμων,  
τὸν ἄκακον ὑπὲρ τῶν κακῶν, τὸν  
δικαίον ὑπὲρ τῶν ἀδίκων, τὸν ἀφθα-  
τον ὑπὲρ τῶν φθαρτῶν, τὸν ἀθάνα-  
τον ὑπὲρ τῶν θνητῶν. Τί γὰρ ἄλλο  
τὰς ἀμαρτίας ἡμῶν ἡδυνήθη κα-  
λύψαι ἢ ἐκεῖνου δικαιοσύνη; ἐν  
τίνι δικαιωθῆναι δυνατὸν τοὺς ἀνό-  
μους ἡμᾶς καὶ ἀσεβεῖς ἢ ἐν μόνῳ τῷ  
υἱῷ τοῦ Θεοῦ; Ὡς τῆς γλυκείας  
ἀνταλλαγῆς, ὡς τῆς ἀνεξιχνίστου  
δημιουργίας, ὡς τῶν ἀπροδοκῆτων  
εὐεργεσιῶν· ἵνα ἀνομία μὲν πολλῶν  
ἐν δικαίῳ ἐνὶ κρυβῇ δικαιοσύνη δὲ  
ἐνὸς πολλοὺς ἀνόμους δικαιώσῃ.

sel, it seemed as though He was taking no care or thought of man.

But when He revealed through His beloved Son and manifested what He had prepared from the very beginning, then He bestowed it all upon us, that we should share His blessings, and see them, and work them out.

He neither disdained nor repulsed us, nor thought of our ill-deserts, but was long-suffering and forbearing, and Himself undertook the responsibility of our sins,<sup>1</sup> Himself gave His own Son as an atonement for us, the Holy One for the wicked, the innocent for the guilty, the just for the unjust, the incorruptible for the corruptible, the immortal for the mortal. For what else could cover (a Hebraism for *expiate*) our sins but His righteousness? In whom could we wicked and impious men be justified, save in the Son of God alone? O sweet exchange! O unsearchable operation! O unexpected blessing! that the wickedness of many should be covered by the One righteous, and the righteousness of the One should justify many unrighteous!

<sup>1</sup> So Schleussner explains the word ἀναδέχεσθαι as equivalent to ἐγγυᾶσθαι, "spondere se pro altero soluturum."

It is a conspicuous instance of the force of prepossession that some have quoted these last words in support of the Calvinistic view of the Atonement.

To an impartial reader it must be clear that the Epistle is simply speaking of the amazing love of the *Father* who gave His own Son to become a child of man in order that we might thereby become children of God :—the just *on behalf of* (not *instead of*) the unjust—and that *this* is the “exchange” alluded to. It cannot be too carefully remembered that in the Scripture phrase *ὑπὲρ ἡμῶν* the idea of *substitution* is not necessarily implied, but that it often simply means “for the sake of,” or “in behalf of” us. When Howard entered Newgate and spent long hours in endeavouring to reform the prisoners, his self-devotion and sacrifice of health was “in behalf of” (*ὑπὲρ*) the prisoners, but this does not mean that he took on himself their punishment. In Matt. xx. 28, *ἀντὶ* is simply the preposition of *price*, as in xvii. 27.

Waiving the question of the truth of the doctrine, an unbiassed reader must see that at any rate there is no trace of it in this passage.

There is an exquisitely beautiful passage in this same epistle to Diognetus, illustrating what has been said in the third chapter of Part I. p. 51, on the *κένωσις* necessarily involved in the limitations under which man’s salvation was to be accomplished. God would not redeem man by a mere act of power (so compromising man’s free agency), but rather by persuasion :—

<p>τοῦτον πρὸς αὐτοὺς ἀπέστειλεν, ἀρὰ γέ, ὡς ἀνθρώπων ἀν. τις λογί- σαιτο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ καταπλήξει; οὐ μενοῦν, ἀλλ’ ἐν ἐπιεικείᾳ, πραότητι. Ὡς βασιλεὺς πέμπων υἱὸν βασιλείᾳ ἐπεμψεν, ὡς Θεὸν ἐπεμψεν, ὡς πρὸς ἀνθρώπους ἐπεμψεν, ὡς σώζων ἐπεμψεν ὡς παίδων, οὐ βιαζόμενος· βλα. γὰρ οὐ</p>	<p>Him God sent to mankind : but how? as, humanly speaking, might have seemed likely, as a conqueror, striking fear and dis- may into all? No truly, but in mercy and mildness. As a King might send his royal Son, He sent Him. As God, He sent Him; as unto men He sent Him; as</p>
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πρόσσει τῷ Θεῷ. ἔπεμψεν ὡς a Saviour He sent Him; as  
 καλῶν, οὐ διωκῶν· ἔπεμψεν ὡς ἀγα- persuading, not as forcing; for  
 πῶν, οὐ κρινῶν.—Cap. 7. mere force belongeth not to God.  
 He sent Him as calling, not pro-  
 secuting; as loving, not judging.

We now come to the doctrine of IRENÆUS on the subject of man's redemption, as contained in the fifth book *adv. Hæreses*. We shall find that those pregnant words of the last extract "*ὡς πειθῶν οὐ βιάζόμενος*" contain the germ of all that Irenæus has to tell us. As his views were most influential in forming the opinions of the great Fathers who followed him, it is important to grasp firmly his leading thought, which may be thus stated:—

The two parties in this scheme of redemption were—the First and Second Persons of the Trinity; such an idea never entered the mind of the early Church—but God, on one side, the Triune God, and on the other side, fallen man and the kingdom of Evil (the Apostasy, as he calls it, meaning by the term, sometimes the apostate angels, sometimes the apostate angels and mankind viewed as rebels to God. His one idea of the *purpose* of redemption is *the restoration of man's fallen nature*, not by *force*, but by *moral means*. And the method was the *Incarnation*.

The first chapter of the Fifth Book has often been quoted alone; and so misunderstood to mean that God by a ransom *persuaded* the Evil One to surrender his captive. No one who reads the whole Book could for one moment suppose that this was his meaning: it would be the very *dualism* of the Gnostic heresy against which he is writing. The true meaning of the phrase "*secundum suadellam*" will best appear from the sequel. The original Greek being lost, we can only give the ancient verbal translations made soon after Irenæus's death.<sup>1</sup> The Book begins by answering the

<sup>1</sup> Tertullian quotes this Latin translation, showing how early it was made.

question, put in later years by Anselm, *Cur Deus Homo?* Why was the Incarnation necessary?

Non enim aliter nos discere poteramus quæ sunt Dei, nisi Magister noster, Verbum existens, Homo factus fuisset. Neque enim alius poterat enarrare nobis quæ sunt Patris, nisi proprium ipsius Verbum. "Quis enim" alius "cognovit sensum Domini? aut quis" alius "ejus consiliarius factus est?"

Neque rursus nos aliter discere poteramus, nisi Magistrum nostrum videntes et per auditum nostrum vocem Ejus percipientes: uti imitatores quidem operum, factores autem sermonum Ejus facti, communionem habeamus cum Ipso; a perfecto et Eo qui est ante omnem conditionem,<sup>1</sup> augmentum accipientes. Qui nunc nuper facti sumus, a solo optimo et bono et ab Eo qui habet donationem incorruptibilitatis, in eam quæ est ad Eum similitudinem facti, prædestinati quidem ut essemus, qui nondum eramus, secundum præscientiam Patris, facti autem initium facturæ, accepimus in præcognitis temporibus secundum ministrationem Verbi, qui est perfectus in omnibus; quoniam Verbum potens et homo verus, sanguine suo rationabiliter redimens nos, redemptionem semetip-

In no other way could we have learned the things of God, had not our Master, existing previously as the Word, been made man. For none other could have declared to us the truths of the Father, except the Father's own Word. For who else knew the mind of the Lord? Or who else has been His counsellor?

Nor again in any other way could we have learned except by seeing our Master with our eyes and hearing His voice with our ears: that so we might become imitators of His acts and doers of His words, and so have fellowship with Him, receiving of the fulness of Him who is perfect and the first born of every creature.<sup>1</sup> All this we have in these latter days been made, by Him who only is supremely good and who can confer immortality; being conformed to His likeness, and predestined to become what we never were before, according to the foreknowledge of the Father, a first fruits of His workmanship, we have received all this at the foreordained season, according to the dispensation of the Word, who is perfect in all things. For He, being the mighty Word

<sup>1</sup> *Conditio* is used in this bald Latin for *κρίσις*: *πρωτότοκος πλάτης κτίστος*, Col. i. 15.

sum dedit pro his qui in captivitatē ducti sunt. Et quoniam injuste dominabatur nobis apostasia, et quum naturā essemus Dei omnipotentis, alienavit nos contra naturam, suos proprios faciens discipulos; potens in omnibus Dei Verbum, et non deficiens in suā justitiā, justē etiam adversus ipsam conversus est apostasiam, ea quæ sunt sua redimens ab eā: non cum vi, quemadmodum illa initio dominabatur nostri, ea quæ non erant sua insatiabiliter rapiens; sed secundum suadēlam, quemadmodum decebat Deum suadentem, et non vim inferentem, accipere quæ vellet, ut neque quod est justum confringeretur, neque antiqua plasmatio Dei deperiret. *Τῷ ἰδίῳ ὀνόματι λυτρωσάμενου ἡμᾶς τοῦ Κυρίου, καὶ δόντος τὴν ψυχὴν ὑπὲρ τῶν ἡμετέρων ψυχῶν καὶ τὴν σάρκα τὴν αὐτοῦ ἀντὶ τῶν ἡμετέρων σαρκῶν*, et effundente Spiritum Patris in adunionem et communionem Dei et hominis, ad homines quidem deponente Deum per Spiritum, ad Deum autem rursus imponente hominem per suam incarnationem, et firmē et verē in adventu suo donante nobis incorruptelam, per communionem quæ est ad Eum, perierunt omnes hereticorum doctrinæ.

and very man, redeeming us by His blood in a manner supremely reasonable, gave Himself as ransom for those who were in captivity. And since the Apostacy tyrannised over us unjustly, and though naturally God's subjects seduced us into unnatural rebellion, making us its own disciples; the Word of God powerful in all things, and constant in His justice, dealt justly even with the Apostacy, redeeming His own property therefrom. He would not have recourse to violence, whereby the Apostacy had originally gained its mastery over us, greedily grasping at what was not its own; but used *moral force*, as became God, by persuasion rather than by violence regaining what He sought, so that there might (on the one side) be no infringement of justice, nor yet (on the other) should God's ancient handiwork perish. Therefore by His own blood the Lord redeemed us; and gave His soul for our souls and His own flesh as the price of our flesh; and shed on us His Father's Spirit to unite and join in communion God and man; bringing God down into man by the descent of the Spirit; and raising humanity into God by His incarnation; and by a firm and true promise assuring to us immortality at His second advent, by virtue of our communion with Him: And thus all the errors of heretics are destroyed.

The true and scriptural thought in this passage is the absolute constancy of God's righteousness (*justitia* = *δικαιοσύνη*), and a conviction that His government of the universe is a *moral* government.

We must now make Irenæus his own interpreter, and gather from the sequel what he means by "non cum vi sed secundum suadela."

In the second and third chapters Irenæus maintains that our flesh is capable of being spiritualised, and that the infusion of Divine life into us in the holy Eucharist presupposes it, as also does the doctrine of the body's resurrection (chapters 4-8), for when St. Paul said "Flesh and blood could not inherit the kingdom of God,"—he meant "carnal men" as opposed to "spiritual." For the perfect man consists of Body, Soul, and Spirit; into this third element the Spirit of God must enter, in order to make us capable of eternal life in union with God (chapters 9-13). And to effect this was the grand purpose of the Incarnation. For it was by means of His human body (Col. i. 21, 22), and by means of His human blood (Eph. i. 7), that Christ redeemed us, making that flesh and blood a *means of communion* between God and man (chap. 14). He then continues in the 16th chapter:—

Ἐν τοῖς πρῶθεν χρόνοις ἐλέγετο μὲν κατ' εἰκόνα Θεοῦ γεγονέναι τὸν ἄνθρωπον, οὐκ ἐδεικνυτο δέ. Ἐτι γὰρ ἀόρατος ἦν ὁ Λόγος, οὐ κατ' εἰκόνα ὁ ἄνθρωπος ἐγγύθει. Διὰ τοῦτο δὴ καὶ τὴν ὁμοίωσιν ῥᾶδιως ἀπέβαλεν. Ὅπως δὲ σὰρξ ἐγένετο ὁ Λόγος τοῦ Θεοῦ, τὰ ἀμφοτέρα ἐπεκύρωσε· καὶ γὰρ τὴν εἰκόνα ἔδειξεν ἀληθῶς, αὐτὸς τοῦτο γενόμενος, ὅπερ ἦν ἡ εἰκὼν αὐτοῦ· καὶ τὴν ὁμοίωσιν βεβαίως κατέστησε, συνεξομοιώσας τὸν ἄνθρωπον τῷ ἀόρατῳ Πατρὶ. Et nonsolum autem

In previous ages it had been *affirmed* indeed that man was made in God's image, but it was not *shown*. For the Word was still invisible in whose image man had been made. And for this reason it was that man so easily lost his resemblance to Him. But when the Word of God became flesh, then He secured to us two grand blessings:—First, He exhibited that image in its very truth, Himself assuming the nature which was this image;

perea quæ prædicta sunt, et Patrem et semet ipsum manifestavit Dominus, sed etiam per ipsam passionem. Dissolvens enim eam, quæ in initio in ligno facta fuerat, hominis inobedientiam, "obediens factus est usque ad mortem, mortem autem crucis;" eam quæ in ligno facta fuerat inobedientiam, per eam quæ in ligno fuerat obedientiam sanans.

and secondly, He effectually restored our resemblance to it, so conforming man to the invisible Father. But not only in the way above mentioned did the Lord reveal Himself and the Father to mankind, but also by His passion. Undoing the disobedience originally caused by a Tree, by being obedient unto death, even the death of the cross; remedying the disobedience in the matter of the Tree of Knowledge by the obedience of the Tree of Calvary. (Chapter 16.)

Irenæus's thought here is very much that of St. Paul (2 Cor. iii. 18) that the mere manifestation of the Divine image had a transforming, or, in his own language, a *persuasive* power over fallen man, while His perfect obedience restored the standard of holiness which man's disobedience had severed. In the twenty-first chapter he speaks yet more clearly of the *Suadela* wherewith God willed to redeem and restore our fallen nature.

Quoniam enim in initio homini suasit transgredi præceptum factoris, ideo eum habuit in suâ potestate; potestas autem ejus est transgressio et apostasia, et his colligavit hominem; per hominem ipsum iterum oportebat victum eum contrario colligari iisdem vinculis, quibus alligavit hominem, ut homo solutus revertatur ad suum Dominum, illi vincula relinquens, per quem ipse fuerat alligatus, id est, transgressionem. Illius enim colligatio, solutio facta

For in the beginning it was by persuading man to transgress his Maker's command that the Devil got man into His power. His power lies in our transgression and apostacy; and it is by these bonds that he bound man. By man therefore it was meet he should be overcome in his turn, and bound by those selfsame bonds whereby he had bound man, that man thus freed might return to his Lord, leaving his bonds, namely *transgression*, for

est hominis, quoniam "non potest aliquis introire in domum fortis, et vasa ejus diripere nisi primum ipsum fortem alligaverit." Contraria ergo in sermone Ejus qui omnia fecit Dei traducens eum Dominus, et subiciens per præceptum . . . colligavit quasi suum fugitivum . . . (cap. xxiv. *sub finem*) Verbum Dei, per hominem vincens eum (diabolum) et apostatam ostendens, e contrario subjecit eum homini : . . . ut quemadmodum dominatus est homini per apostasiam, sic iterum per hominem recurrentem ad Deum, evacuetur apostasia ejus.

him by whom he had been bound. For the binding of Satan was man's liberation ; since none can enter a strong man's house and spoil his goods unless first he bind the strong man himself.

In reply therefore Christ, conquering Satan by the Word of Him who made the world, and subduing him by the commandment, bound him as His runaway slave.

The Word of God, conquering Satan by means of the manhood He assumed, and showing that he was an apostate, subjected him in turn to man ; that whereas he had tyrannised over man by means of apostacy, so in turn, by means of man's recurrence to God, his apostacy might be emptied of all its power.

Thus all that Irenæus means by saying that Christ redeemed us, not by force but "*secundum suadellam*," might be summed up by saying in the words of Hosea that "He drew us by cords of a man" to forsake the service of the bad master. Or, in Irenæus's own words, "qui ante captivus ductus fuerat homo, extractus est a possessoris potestate, secundum misericordiam Dei Patris ; qui miserratus est plasmati suo."

Irenæus has often been supposed to mean that a ransom was paid to the Evil One ; but plainly his meaning is that Christ obliged the tyrant to surrender his captives not by violence but by inducing those captives to forsake him. Origen, and others after him, fell into this grievous error of supposing that some compensation was given to Satan ; but Irenæus is innocent of this.

EUSEBIUS (died 340), in the 10th Book of his *Demonstratio*

*Evangelica*, gives us a commentary on the forty-first Psalm ; and after pointing out that our Lord claims it as referring to Himself and prophetic of His betrayal and sufferings (John xiii. 10) he goes on to explain how the fourth verse may be understood as spoken by the Messiah, "Heal my soul, for I have sinned against Thee."

ἐπεὶ τὰς ἡμετέρας κοινωποιεῖ εἰς ἑαυτὸν ἁμαρτίας· διὸ λέλεκται, καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἁμαρτίαις ἡμῶν· καὶ αὐτὸς ἁμαρτίας ἡμῶν φέρει. γέγονε γοῦν ὑπὲρ ἡμῶν κατὰρα ὁ ἄμνος τοῦ Θεοῦ ὁ αἰρων τὴν ἁμαρτίαν τοῦ κόσμου· ὃν καὶ μὴ γνόντα ἁμαρτίαν ὁ Θεὸς ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἀντίψυχον ὑπὲρ πάντων ἡμῶν προέμενος αὐτὸν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ. ἀλλ' ἐπεὶ καὶ ἐν ὁμοιώματι σαρκὸς ἁμαρτίας γενόμενος κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, εἰκότως προφέρεται τὰ ἐκκείμενα. ὅτι δὲ τὰς ἡμετέρας ἁμαρτίας ἐξοικειούμενος, διὰ τὴν πρὸς ἡμᾶς ἀγάπην καὶ φιλανθρωπίαν, ταῦτά φησιν, ἐξῆς ὑποκαταβάς ἐν αὐτῷ τῷ ψαλμῷ ἐπιφέρει, λέγων, ἐμοῦ δὲ διὰ τὴν ἀκακίαν ἀντελάβου, σαφῶς τὸ ἀπειρόκακον τοῦ ἁμνοῦ τοῦ Θεοῦ παριστάς. πῶς δὲ τὰς ἡμετέρας ἁμαρτίας ἐξοικειοῦται ; καὶ πῶς φέρειν λέγεται τὰς ἀνομίας ἡμῶν, ἡ καθ' ὃ σῶμα αὐτοῦ εἶναι λεγόμεθα ; κατὰ τὸν ἀποστόλον φήσαντα, ὑμεῖς δὲ ἐστὲ σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους· καὶ καθ' ὃ πᾶσχοντος ἐνὸς μέλους, συμπάσχει πάντα τὰ μέλη, οὕτως τῶν πολλῶν μελῶν πασχόντων καὶ ἁμαρτανόν-

Since He takes upon Himself our sins. Wherefore it is said (Isa. liii. 5, 4 in LXX.), "And the Lord delivered Him for our sins," and "He beareth our sins." At any rate the Lamb of God who taketh away the sin of the world hath become "a curse for us : " whom, though he knew not sin, God made sin on our behalf, giving Him for all of us, His life for our life, that we might become the righteousness of God in Him. But since, "being made in likeness of sinful flesh, He condemned sin in the flesh," all that we have been expounding is justly affirmed of Him. And that He speaks of Himself as thus appropriating our sins from motives of love and kindness to man, is clearly shown a little lower down in the same Psalm, where He says, "Thou didst uphold me because of my inno- cency" (v. 12), clearly adducing the harmlessness of the Lamb of God. But how does He appropriate our sins, and how is He said to bear our iniquities, unless it be by virtue of our being called His Body,—even as the Apostle

των, καὶ αὐτὸς κατὰ τοὺς τῆς συμπαθείας λόγους· ἐπειδὴ περεῦδόκησε Θεοῦ λόγος ὢν, μορφήν δούλου λαβεῖν, καὶ τῷ κοινῷ πάντων ἡμῶν σκηνώματι συναφθῆναι, τοὺς τῶν πασχόντων μελῶν πόνους εἰς ἑαυτὸν ἀναλαμβάνει, καὶ τὰς ἡμετέρας νόσους ἰδιοποιεῖται, καὶ πάντων ἡμῶν ὑπεραλγεῖ καὶ ὑπερπονεῖ κατὰ τοὺς τῆς φιλανθρωπίας νόμους. οὐ μόνον δὲ ταῦτα πράξας ὁ ἄμωδός τοῦ Θεοῦ, ἀλλὰ καὶ ὑπὲρ ἡμῶν κολασθεὶς καὶ τιμωρίαν ὑποσχών, ἦν αὐτὸς μὲν οὐκ ὤφειλεν, ἀλλ' ἡμεῖς τοῦ πλήθους ἕνεκεν τῶν πεπληγμελῶν, ἡμῶν ἄλτιος τῆς τῶν ἀμαρτημάτων ἀφέσεως κατέστη, ἅτε τὸν ὑπὲρ ἡμῶν ἀναδεξάμενος θάνατον, μάλιστα τε καὶ θβρεις καὶ ἀτιμίας ἡμῖν ἐποφειλομένας εἰς ἑαυτὸν μεταθεὶς καὶ τὴν ἡμῖν προστετιμῆμενην κατάραν ἐφ' ἑαυτὸν ἐλκύσας, γενόμενος ὑπὲρ ἡμῶν κατάραν· καὶ τί γὰρ ἄλλο ἢ ἀντίψυχον; διὸ φησὶν ἐξ ἡμετέρου προσώπου τὸ λόγιον, τῷ μῶλωπι αὐτοῦ ἡμεῖς ἰδθήμεν, καὶ Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν· ὥστε εἰκότως ἐν ὧν ἑαυτὸν ἡμῶν, ἡμῶς τε αὐτῷ, καὶ τὰ ἡμέτερα πάθη ἰδιοποιούμενος φησιν, Ἐγὼ εἶπα, Κύριε ἐλέησόν με, ἵασαι τὴν ψυχὴν μου, ὅτι ἡμαρτόν σοι. ὁρώντας δὲ εἰκότως τοὺς ἐπιβουλεύοντας οὐ μόνον ἀνθρώπους ἀλλὰ καὶ ἀοράτους δυνάμεις τὴν ὑπερβάλλουσαν ἰσχὺν αὐτοῦ τῆς θείας προσηγορίας καὶ τοῦ δυνάματος, δι' οὗ μικρὸν ὕστερον Χριστιανῶν τὴν πᾶσαν κατέπλησεν οἰκουμένην, σβέσειν αὐτὴν οἶμαι ὑπειληφέναι,

says "Ye are His Body, and members in particular"? And as, when one member suffers, all the members suffer with it, so, when the many members suffer and sin, He too Himself suffers, according to the relations of sympathy in which He stands to us. Since He was pleased, being the Word of God, to take the form of a servant, and join Himself to us by tabernacling in our common nature, He gathers up into Himself the sorrows of the suffering members, and makes His own our sicknesses, and suffers pain and sorrow for us all, according to the laws of His loving-kindness to man. Nor was this all that the Lamb of God did, but He was punished for us and paid a penalty, undeserved indeed by Him, but deserved by us by reason of the multitude of our transgressions, and thus became the author of the remission of sin; seeing that He took on Himself the death that was for our sakes, and scourgings, and insults, all of which we had merited, transferring them to Himself; and drawing off upon Himself the curse adjudged to us, became "a curse for us." For what indeed was all this but a giving of His life for our lives? Therefore speaking in our person the Scripture saith, "With His stripes we are healed;" and again, "The Lord delivered Him for our sins." Most consistently therefore—uniting Himself to us and

εἰ τὰ πρὸς θάνατον ἐπιβουλεύσαιεν  
αὐτῷ.

us to Himself, and making our sufferings His own—does he say, “I said, Lord be merciful to me, heal my soul, for I have sinned against Thee.” And no less consistently (as I conceive) did those wicked men and powers of darkness, when they perceived the mighty power of that name and appellation, whereby a few years later He filled the world with Christians, imagine that they should extinguish it, if only they could compass His death.

In this most important passage two things are to be carefully noted :—(1) Our Lord’s sufferings are spoken of as inflicted, not by His Father, but by His human and spiritual enemies ; and (2) He drew them upon Himself not by virtue of any *imputation* (a doctrine unknown to the early Church and to Scripture), but by virtue of His *mystical union* with us who are His Body. He could not redeem us without taking our nature, and He could not take our nature without drawing upon Himself the curse in which sin had involved it.

In ATHANASIUS we shall find the true and Scriptural conception of what Holy Scripture means by the word *λύτρον* —not a *ransom* paid to any one, but a *satisfaction of that law of holiness* which is of the essence of God’s nature.

The passage alluded to is in his treatise *on the Incarnation* (περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου), written apparently about the year 319 A.D., as a sequel to his treatise against the Gentiles (κατὰ Ἑλλήνων.)

Having in the former treatise shown the folly of Idolatry, and vindicated the Divinity of Christ, he proceeds in this treatise to expound the purposes of the Incarnation of the Word, showing that the Word took flesh, not following any

law of His divine nature (φύσεως ἀκολουθία), but for our sakes, and to accomplish the Father's loving purpose of salvation for man (κατὰ φιλανθρωπίαν καὶ ἀγαθότητα τοῦ ἑαυτοῦ Πατρὸς διὰ τὴν ἡμῶν σωτηρίαν);—so entirely here and throughout the writings of the Fathers is the work of Redemption referred to the Love of the First Person of the Trinity. It was reserved for a later age to dare to speak of the mercy of the Son pacifying the wrath of the Father.

Then in the second and third chapters he sets forth God's original purpose in creating man—to form beings who should be "*in His own image*," that is *reasonable* creatures in the highest sense of the term, partakers of the Divine Word or Reason :

μεταδοὺς αὐτοῖς καὶ τῆς τοῦ ἰδίου  
Λόγου δυνάμει, ἵνα ὥσπερ σκιάς  
τινας ἔχοντες τοῦ Λόγου, καὶ γενέ-  
μενοι λογικοί, διαμένειν ἐν μακα-  
ριότητι δυνήθωσι, ζῶντες τὸν ἀλη-  
θινὸν καὶ ὄντως τῶν ἁγίων ἐν  
παραδείσῳ βίον.

He imparted to them some of  
the virtue of the *Logos*, that thus,  
by having in themselves a kind  
of reflection of the *Logos* and  
becoming partakers thereof,<sup>1</sup> they  
might be able to abide in blessed-  
ness, living the true life, the life  
of the saints in Paradise.

Such was God's purpose ; but knowing that men were free to stand or fall, God gave them a law that they might clearly know the alternative of happiness or misery, incorruption or corruption, that lay before them :—

ἀπὸ τοῦ ξύλου τοῦ γινώσκειν  
καλὸν καὶ πονηρὸν οὐ φάγεσθε ἀπ'  
αὐτοῦ· ἢ ὃ ἂν ἡμέρᾳ φάγησθε,  
θανάτῳ ἀποθανεῖσθε. τὸ δὲ, θα-  
νάτῳ ἀποθανεῖσθε, τί ἂν ἄλλο εἴη  
ἢ τὸ μὴ μόνον ἀποθνήσκειν, ἀλλὰ  
καὶ ἐν τῇ τοῦ θανάτου φθορᾷ δια-  
μένειν ;

"Of the tree of the know-  
ledge of good and evil eat not of  
it ; in the day that ye eat thereof  
ye shall surely die." Now that  
phrase, "ye shall surely die,"  
must clearly mean not merely  
die, but abide in the corruption of  
death.

<sup>1</sup> *Logical* is his word, as the adjective of *Logos*.

Man fell, lapsed lower and lower under the influence of his lower animal nature ; and the law, which was meant to save him from falling, served now only to confirm the power which death had over him (cap. vi.)—

διὰ δὴ ταῦτα πλείον τοῦ θανάτου κρατήσαντος καὶ τῆς φθορᾶς παραμενούσης κατὰ τῶν ἀνθρώπων, τὸ μὲν τῶν ἀνθρώπων γένος ἐφθείρετο· ὁ δὲ λογικὸς καὶ κατ' εἰκόνα γενόμενος ἄνθρωπος ἠφανίζετο· καὶ τὸ ὑπὸ τοῦ Θεοῦ γενόμενον ἔργον παρῶλλον. καὶ γὰρ καὶ ὁ θάνατος, ὡς προείπον, νόμῳ λοιπὸν ἔσχυε καθ' ἡμῶν· καὶ οὐχ οἷον τε ἦν τὸν νόμον ἐκφυγεῖν, διὰ τὸ ὑπὸ Θεοῦ τελεῖσθαι τοῦτον τῆς παραβάσεως χάριν. καὶ ἦν ἄτοπον ὁμοῦ καὶ ἀπρεπὲς τὸ γινόμενον ἀληθῶς.

Ἄτοπον μὲν γὰρ ἦν εἰπόντα τὸν Θεὸν ψεύσασθαι, ὥστε νομοθετήσαντος αὐτοῦ θανάτῳ ἀποθνήσκειν τὸν ἄνθρωπον εἰ παραβαίῃ τὴν ἐντολήν, μετὰ τὴν παράβασιν μὴ ἀποθνήσκειν, ἀλλὰ λύεσθαι τὸν τούτου λόγον. οὐκ ἀληθὴς γὰρ ἦν ὁ Θεός, εἰ εἰπόντος αὐτοῦ ἀποθνήσκειν ἡμᾶς μὴ ἀπέθνησκειν ὁ ἄνθρωπος.

Ἄπρεπὲς δὲ ἦν πάλιν τὰ ἀπαξ γινόμενα λογικὰ καὶ τοῦ Λόγου αὐτοῦ μετασχόντα παραπόλλυσθαι, καὶ πάλιν εἰς τὸ μὴ εἶναι διὰ τῆς φθορᾶς ἐπιστρέφειν. Οὐκ ἄξιον γὰρ ἦν τῆς ἀγαθότητος τοῦ Θεοῦ τὰ ὑπ' αὐτοῦ γινόμενα διαφθείρεσθαι

Things being so — death and corruption more and more prevailing against man—the human race had nothing but perdition before it. Man as originally made in the divine image and sharing the Logos was disappearing. God's handiwork was like to perish. For as I said above the power which death had over us was confirmed by the Law ; and it was impossible to escape from the Law, in as much as God had ordained it "because of transgression." And thus the result was a dilemma at once monstrous and unseemly.

For surely it would be monstrous for God to speak and fail to keep His Word ; monstrous for Him to enact that man should die if he transgressed the command, and for man after transgressing not to die,—God's Word being broken ! For then God's Truth would have been compromised, if He had declared that man should die, and man had not died.

Again it would be unseemly that what God had made capable of sharing and actually sharing the Logos should perish, and by corruption be reduced to extinction. For it would be a thing altogether unworthy of God's

διὰ τὴν παρά τοῦ Διαβόλου γενο- goodness that what He had cre-  
μένην τοῖς ἀνθρώποις ἀπάτην. ated should be thus ruined be-  
cause of the treachery of the  
Devil.

Thus Athanasius states the dilemma : For God to say man must die if he sinned, and then retract the sentence after man had sinned, would be "monstrous," a thing inconceivable, for it would be a mere relaxation of the law of holiness ; on the other hand, for God to allow things to take their course, and for His fair creation of man to be ruined by Satan, would be utterly "unseemly," inconsistent with God's glory.

What, then, in this dilemma, was to be done?

Clearly man must not be allowed to sink into hopeless corruption ; but as clearly it was *due to God's consistency* (τὸ πρὸς τὸν Θεὸν εὐλογον) that the law of holiness which He had proclaimed should be maintained.

Then, in the seventh chapter, Athanasius shows that the problem could not be solved by man's *repentance* (thus answering by anticipation the views of Socinus, who held that repentance ought to suffice) :—

Τί οὖν εἶδει καὶ περὶ τούτου What then in such a case could  
γενέσθαι ἢ ποιῆσαι τὸν Θεόν ; be done, or how could God act ?  
Μετάνοιαν ἐπὶ τῇ παραβάσει τοῖς Should He merely require *repenti-*  
ἀνθρώπων ἀπαιτῆσαι ; τοῦτο γὰρ *ance* upon transgression ? For  
ἂν τις ἀξιὸν φῆσει Θεοῦ, λέγων, this one might deem a mode of  
ὅτι, ὥσπερ ἐκ τῆς παραβάσεως εἰς proceeding worthy of God, ar-  
φθορὰν γεγόνασιν, οὕτως ἐκ τῆς guing that as men by transgres-  
μετανοίας γένοιντο πάλιν ἂν εἰς sion have passed into corruption,  
ἀφθαρσίαν. 'Ἄλλ' ἡ μετάνοια οὕτε so by repentance they should  
τὸ εὐλογον τὸ πρὸς τὸν Θεὸν ἐφύ- pass again into incorruption. But  
λαττεν· ἔμενε γὰρ πάλιν οὐκ ἀλη- repentance would fulfil neither of  
θῆς, μὴ κρατουμένων ἐν τῷ θανάτῳ the required conditions. It would  
τῶν ἀνθρώπων· οὕτε δὲ ἡ μετάνοια not maintain the constancy of  
ἀπὸ τῶν κατὰ φύσιν ἀνακαλεῖται, God's Law which links together  
ἀλλὰ μόνον παύει τῶν ἀμαρτη- sin and death ; nor yet does re-  
μάτων. Εἰ μὲν οὖν μόνον ᾗ pen- tance recover a man from the

πλημμελημα καὶ μὴ φθορᾶς ἐπακολούθησις, καλῶς ἂν ᾦν ἡ μετάνοια· εἰ δὲ ἀπαξ προλαβούσης τῆς παραβάσεως, εἰς τὴν κατὰ φύσιν φθορὰν ἐκρατοῦντο οἱ ἄνθρωποι, καὶ τὴν τοῦ κατ' εἰκόνα χάριος ἀφαιρεθέντες ᾤσαν, τί ἄλλο ἔδει γενέσθαι; ἢ τίς ἦν χρεῖα πρὸς τὴν τοιαύτην χάριος καὶ ἀνάκλησιν ἢ τοῦ καὶ κατὰ τὴν ἀρχὴν ἐκ τοῦ μὴ ὄντος πεποιηκὸς τὰ ὅλα τοῦ Θεοῦ Λόγου; Αὐτοῦ γὰρ ᾦν πάλιν καὶ τὸ φθαρτὸν εἰς ἀφθαρσίαν ἐνεργεῖν, καὶ τὸ ὑπὲρ πάντων ἐθλογον ἀποσῶσαι πρὸς τὸν Πατέρα. Λόγος γὰρ ὢν τοῦ Πατρὸς, καὶ ὑπὲρ πάντας ὢν, ἀκολουθῶς καὶ ἀνακτῖσαι τὰ ὅλα μόνος ᾦν δυνατὸς, καὶ ὑπὲρ πάντων παθεῖν, καὶ πρεσβεῦσαι περὶ πάντων ἰκανὸς πρὸς τὸν Πατέρα.

corruption of his nature; but only makes him cease from acts of sin. I grant that if sin were only a trespass, and not a corrupt habit of man's heart, repentance might suffice. But this is not so: when once transgression had begun, men fell more and more under the power of a corrupt nature, and lost the grace of being in God's image. So what further could be done? or rather who alone must needs intervene to restore this grace, and recover man? who but He who in the beginning had made all things that are, out of nothing, the WORD OF GOD? To Him alone was it given to bring back to incorruption what was corrupt, and maintain inviolate that constancy of His Father's Laws in which all were interested. For being the Word of the Father, and supreme over all, He was able consequently, and He alone, to recreate all things, and to suffer in behalf of all, and be ambassador in the interest of all unto His Father.

In this most interesting passage *three* points come out with great clearness—

- (1.) That God could not leave mankind to perish;
- (2.) That His law of holiness could not be relaxed;
- (3.) That One only could regenerate (*ἀνακτῖσειν*) mankind, viz. the Logos who had created him.

These three points reappear in the recapitulation of the eighth chapter, which leads us on to the further

question, *Why the Incarnation and sufferings were necessary?*

The first step was for the Logos to assume our nature, and so re-establish intercommunion between man and God.

τούτου δὴ ἕνεκεν ὁ ἀσώματος καὶ ἀφθαρτος καὶ αἰὶνός τοῦ Θεοῦ Λόγος παραγίνεται εἰς τὴν ἡμετέραν χώραν, ὅτι γε μακρὰν ὦν πρότερον· οὐδὲν γὰρ αὐτοῦ κενὸν ὑπολείπεται τῆς κτίσεως μέρος, πάντα δὲ διὰ πάντων πεπλήρωκεν αὐτὸς συνὼν τῷ ἑαυτοῦ Πατρί· ἀλλὰ παραγίνεται συγκαταβαίνων τῇ εἰς ἡμᾶς αὐτοῦ φιλανθρωπία καὶ ἐπιφανεῖα.

καὶ ἰδὼν τὸ λογικὸν ἀπολλύμενον γένος, καὶ τὸν θάνατον κατ' αὐτῶν βασιλεύοντα τῇ φθορᾷ· ὁρῶν δὲ καὶ τὴν ἀπειλὴν τῆς παραβάσεως διακρατοῦσαν τὴν καθ' ἡμῶν φθοράν, καὶ ὅτι ἀτοκον ἦν πρὸ τοῦ πληρωθῆναι τὸν νόμον λυθῆναι· ὁρῶν δὲ καὶ τὸ ἀπρεπὲς ἐν τῷ συμβεβηκότι, ὅτι ὦν αὐτὸς ἦν δημιουργὸς, ταῦτα παρηφανίζετο· ὁρῶν δὲ καὶ τὴν τῶν ἀνθρώπων ὑπερβάλλουσαν κακίαν, ὅτι κατ' ὀλίγον καὶ ἀφόρητον αὐτὴν ἠΐθεσαν καθ' ἑαυτῶν·

ὁρῶν δὲ καὶ τὸ ὑπεύθυνον πάντων τῶν ἀνθρώπων πρὸς τὸν θάνα-

Wherefore the incorporeal and incorruptible and immaterial Word of God came into our region,—not that He was far from us before,—for no part of His creation is left without His presence, but He fills all and pervades all, being one with His Father. But He came condescending thus to extend His loving-kindness to us, and to manifest Himself.

And seeing that the race which partook of His own nature were perishing, and that death was reigning over them by their corruption; and seeing that the sentence uttered against transgression was confirming the power that corruption had over us,<sup>1</sup> and that it was utterly inadmissible that the law should be relaxed before it was fulfilled; and seeing the utter unseemliness of what was taking place, that His own handiwork was passing out of existence; and seeing the exceeding wickedness of mankind, that they were gradually increasing its power against themselves in a way that was intolerable;

And seeing how all mankind were under sentence of death; seeing

<sup>1</sup> "The strength of sin is the law."

τον· ἐλεήσας τὸ γένος ἡμῶν, καὶ τὴν ἀσθενείαν ἡμῶν οἰκτιρήσας, καὶ τῇ φθορᾷ ἡμῶν συγκαταβάς, καὶ τὴν τοῦ θανάτου κράτησιν οὐκ ἐνέγκας, ἵνα μὴ τὸ γενόμενον ἀβλήγῃται, καὶ εἰς ὄργην τοῦ Πατρὸς τὸ εἰς ἀνθρώπους ἔργον αὐτοῦ γένηται, λαμβάνει ἑαυτῷ σῶμα, καὶ τοῦτο οὐκ ἄλλότριον τοῦ ἡμετέρου.

Οὗ γὰρ ἀπλῶς ἠθέλησεν ἐν σώματι γενέσθαι, οὐδὲ μόνον ἤθελε φανῆναι· ἐδύνατο γὰρ, εἰ μόνον ἤθελε φανῆναι, καὶ δι' ἑτέρου κρείττονος τὴν θεοφάνειαν αὐτοῦ ποιήσασθαι· ἀλλὰ λαμβάνει τὸ ἡμέτερον, καὶ τοῦτο οὐχ ἀπλῶς, ἀλλ' ἐξ ἀκράντου καὶ ἀμείντου, ἀνδρὸς ἀπείρου Παρθένου, καθαρὸν καὶ ὁντως ἀμικτός τῆς ἀνδρῶν συνουσίας.

Αὐτὸς γὰρ δυνατὸς ὢν καὶ δημιουργὸς τῶν ὄλων, ἐν τῇ Παρθένῳ κατασκευάζει ἑαυτῷ ναὸν τὸ σῶμα, καὶ ἰδιοποιεῖται τοῦτο ὥσπερ ὄργανον, ἐν αὐτῷ γνωριζόμενος καὶ ἐνοικῶν.

καὶ οὕτως ἀπὸ τῶν ἡμετέρων τὸ ὅμοιον λαβὼν, διὰ τὸ πάντας ὑπευθύνους εἶναι τῇ τοῦ θανάτου φθορᾷ, ἀντὶ πάντων αὐτὸ θανάτῳ παραδίδους, προσῆγε τῷ Πατρὶ, καὶ τοῦτο φιλανθρώπως ποίῳν, ἵνα, ὡς μὲν πάντων ἀποθανόντων ἐν αὐτῷ λυθῇ ὁ κατὰ τῆς φθορᾶς τῶν ἀνθρώπων νόμος, ἅτε δὴ πληρωθείσης τῆς

all this, and pitying our race, and commiserating our weakness, and condescending to our corrupt nature, and not enduring that death should have the mastery, to prevent what had been created from perishing, and lest His Father's work in respect of mankind should be all in vain, He assumes to Himself a body, and a body not different from ours.

For He was not content with simply assuming a bodily form, and so rendering Himself visible; for had that sufficed, He might have made His manifestation of Himself in some nobler kind of body; but He assumed *our* body; and that not simply a human body, but one born of a pure unwedded Virgin—a body therefore itself altogether pure and immaculately conceived.

For being almighty and the Creator of all, He prepared in the Virgin's womb a Body to be His own Temple, and appropriated it as the instrument of His purposes, whereby He might become known to us, and wherein He might dwell.

And thus, assuming a kindred body of our substance, because we were all subject to the price of death, He, as a price for all, delivering that body to death, offered it to His Father, and this out of pure love of man. His purpose herein was twofold: (1) As we all died in

ἐξουσίας ἐν τῷ κυριακῷ σώματι, καὶ  
μηκέτι χώραν ἔχοντος κατὰ τῶν  
ὁμοίων ἀνθρώπων· ὡς δὲ εἰς φθορὰν  
ἀναστρέψαντας τοὺς ἀνθρώπους  
πάλιν εἰς τὴν ἀφθαρσίαν ἐπιστρέψῃ,  
καὶ ζωοποιήσῃ τοὺς ἀπὸ τοῦ  
θανάτου, τῇ τοῦ σώματος ἰδιοποιήσῃ  
καὶ τῇ τῆς ἀναστάσεως χάριτι τὸν  
θάνατον ἀπ' αὐτῶν ὡς καλὰ μὲν ἀπὸ  
πυρὸς ἐξαφανίζων.

Him, His death was to annul the law which condemned man's corruption, seeing that its authority had been fully vindicated in the Lord's body, and there was no ground for its continued enforcement against any of those whose nature Christ had taken ; and (2) as men had originally turned to corruption, so His purpose now was to turn them to incorruption, and quicken them from death to life, by His appropriation of a human body and by the grace of His resurrection, utterly consuming death as straw is consumed by fire.

Thus Athanasius answers the question why the Incarnation and death were necessary :—The *Incarnation*, that He might bring Himself under the sentence of death which had been passed upon mankind ; and *death*, that He might by dying fulfil the law, which required the death of our fallen nature, and by rising again infuse a new nature into us, over which death should have no power.

Thus in Athanasius' view (as in St. Paul's) the efficacy of Christ's death and resurrection was due to that mystical union with us, which His Incarnation had established. His phrases, "all died in Him," "all were quickened by the grace of His resurrection," are thoroughly in harmony with St. Paul's teaching.

The ninth chapter unfolds this doctrine still further, and shows how this mystical union between Christ and man explains the truly *sacrificial* character of His death. The key to the passage is the transcendent necessity that whatever is tainted with corruption must die. Death only can purge the taint of corruption.

Συνιδὼν γὰρ ὁ Λόγος, ὅτι ἄλλως οὐκ ἂν λυθείη τῶν ἀνθρώπων ἡ φθορὰ, εἰ μὴ διὰ τοῦ πάντως ἀποθανεῖν· οὐχ οἷόν τε δὲ ἦν τὸν Λόγον ἀποθανεῖν ἀθάνατον ὄντα καὶ τοῦ Πατρὸς υἱόν· τούτου ἕνεκεν τὸ δυνάμενον ἀποθανεῖν ἐαυτῷ λαμβάνει σῶμα, ἵνα τοῦτο τοῦ ἐπὶ πάντων Λόγου μεταλαβὼν, ἀντὶ πάντων ἱκανὸν γένηται τῷ θανάτῳ, καὶ διὰ τὸν ἐνοικήσαντα Λόγον ἀφθαρτον διαμείνῃ, καὶ λοιπὸν ἀπὸ πάντων ἡ φθορὰ παύσῃται τῇ τῆς ἀναστάσεως χάριτι. Ὅθεν ὡς ἱερεῖον καὶ θῦμα παντὸς ἐλεύθερον σπίλου, ὃ αὐτὸς ἐαυτῷ ἔλαβε σῶμα προσάγων εἰς θάνατον, ἀπὸ πάντων εὐθὺς τῶν ὁμοίων ἠφάνισε τὸν θάνατον τῇ προσφορᾷ τοῦ καταλλήλου. Ὅτι πᾶν γὰρ ὧν ὁ Λόγος τοῦ Θεοῦ, εἰκότως, τὸν ἐαυτοῦ ναὸν καὶ τὸ σωματικὸν ὄργανον προσάγων ἀντίψυχον ὑπὲρ πάντων, ἐπλήρου τὸ ὀφειλόμενον ἐν τῷ θανάτῳ· καὶ οὕτως συνὼν διὰ τοῦ ὁμοίου τοῖς πᾶσι ὁ ἀφθαρτος τοῦ Θεοῦ ὦς εἰκότως τοὺς πάντας ἐνέδυσεν ἀφθαρσίαν ἐν τῇ περὶ τῆς ἀναστάσεως ἐπαγγελίᾳ. Καὶ αὕτη γὰρ ἡ ἐν τῷ θανάτῳ φθορὰ κατὰ τῶν ἀνθρώπων οὐκέτι χώραν ἔχει διὰ τὸν ἐνοικήσαντα Λόγον ἐν τούτοις διὰ τοῦ ἐνὸς σώματος.

For the Logos, perceiving that man's corruption could be cancelled by nothing short of death, and it being impossible for the Logos to die, being the immortal Son of the Father; for this reason the Logos, I say, took unto Himself the Body capable of death, in order that this Body, by virtue of its conjunction with the all-controlling Logos, might obtain a value which made its death a death for all; and, at the same time, by reason of the indwelling Logos, might retain its incorruptibility through death; and furthermore, might exempt all from corruption by the grace of its resurrection. Thus we see how the Logos, surrendering unto death that Body which He had assumed, as an unblemished victim and sacrifice, was able to cancel death's empire over all partakers of His likeness by the oblation of an equivalent. For it stands to reason that the Logos of God being supreme over all, in offering His own bodily temple and organism as a ransom for all, fulfilled all that the Law of Holiness required in His death.<sup>1</sup> And thus by connecting Himself through the common nature with all men, the incorruptible Son of God established His right to invest all with

<sup>1</sup> The idea is that of a vicarious satisfaction of the Law of Holiness,—“vicarious” by virtue of the incarnation, i.e. by virtue of His incorporation of mankind with Himself.

Και ὡς περ μεγάλου βασιλέως  
 εἰσελθόντος εἰς τινα πόλιν μεγάλην,  
 καὶ οἰκήσαντος εἰς μίαν τῶν ἐν αὐτῇ  
 οἰκιῶν, πάντως ἡ τοιαύτη πόλις  
 τιμῆς πολλῆς καταξιοῦται, καὶ  
 οὐκέτι τις ἐχθρὸς αὐτὴν οὔτε ληστὴς  
 ἐπιβάων καταστρέφει, πάσης δὲ  
 μᾶλλον ἐπιμελείας ἀξιοῦται, διὰ τὸν  
 εἰς μίαν αὐτῆς οἰκίαν οἰκήσαντα βα-  
 σιλέα· οὕτως καὶ ἐπὶ τοῦ πάντων  
 βασιλέως γέγονεν. Ἐλθόντος γὰρ  
 αὐτοῦ ἐπὶ τὴν ἡμετέραν χώραν, καὶ  
 οἰκήσαντος εἰς ἓν τῶν ὁμοίων σώμα,  
 λοιπὸν πᾶσα ἡ κατὰ τῶν ἀνθρώ-  
 πων παρὰ τῶν ἐχθρῶν ἐπιβουλὴ  
 πέπνυται, καὶ ἡ τοῦ θανάτου ἡφά-  
 νισται φθορὰ ἡ πάλαι κατ' αὐτῶν  
 ἰσχύουσα. Παραπλώλει γὰρ ἂν  
 τὸ τῶν ἀνθρώπων γένος, εἰ μὴ ὁ  
 πάντων δεσπότης καὶ Σωτὴρ τοῦ  
 Θεοῦ Τὸς παρεγγόνει πρὸς τὸ τοῦ  
 θανάτου τέλος.

incorruption in the promise of  
 resurrection which He gave them.  
 For the power of corruption  
 which death hitherto had exer-  
 cised over men, was now abolished  
 because of the Logos now dwell-  
 ing within them by virtue of their  
 incorporation with Him.

And as when a great king  
 enters some great city, and takes  
 up his abode in one of its houses,  
 much honour thereby accrues to  
 the whole city, and no enemy or  
 plunderer dares to assault it, but  
 it is guarded with all the more  
 anxiety because of the king who  
 resides in one of the houses :  
 Even so with the King of kings,  
 He entered our own province of  
 humanity, and took up His resi-  
 dence in one of its kindred bodies ;  
 and forthwith every machination  
 of mankind's enemy was arrested,  
 and death's power of corruption  
 which heretofore had prevailed  
 over men was abolished. For  
 all the human race would have  
 perished, had not the Lord and  
 Saviour of all, the Son of God,  
 intervened to put an end to death.

Then Athanasius sums it all up in a few carefully selected passages of Scripture. "For the love of Christ constraineth us, because we thus judge, that if One died for all, then were all dead : and He died for all that we should no longer live for ourselves, but for Him who died for us and rose from the dead, our Lord Jesus Christ."

And again : "But Him who was made a little lower than the angels, even Jesus, we behold, on account of the suffering of

death, crowned with glory and honour, that by the grace of God He should taste death for every man.”<sup>1</sup> And later the same Epistle to the Hebrews assigns a reason why none but God the Word could become properly incarnate:—“For it became Him for whom are all things and by whom are all things, bringing many sons to glory, to make perfect the Author of their salvation through suffering.” And again:—“Forasmuch as the children are partakers of flesh and blood, He also Himself took part of the same; that through death He might destroy him that had the power of death, that is, the Devil; and deliver them, who, through fear of death, were all their lifetime subject to bondage.” On which Athanasius makes this comment:—“For by the sacrifice of His own Body Christ did two things—He both put an end to the sentence of the Law that was against us, and He gave us a fresh start of life, in giving us hope of resurrection. As St. Paul says, ‘As by man came death, so by man came also the resurrection of the dead. For as in Adam all die, so in Christ shall all be made alive.’” (Chap. x.)

The preceding extracts may perhaps suffice to exhibit to us the main lines of thought on which Athanasius worked out the doctrine of man’s redemption.

We observe that Origen’s fatal mistake of supposing that a ransom was paid by way of compensation to the Evil One, never appears in St. Athanasius. We observe also the entire absence of the Calvinistic idea that Christ was *punished* by the Father in our stead.

Origen’s error troubled the Church’s theology for near a

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<sup>1</sup> Heb. ii. 9. The very remarkable order of these words—inexplicable on the Calvinistic theory of the atonement—is in most admirable harmony with the Patristic doctrine of the mystical Union giving efficacy to the Death. For there was no mystical Union until the crowning with glory and honour, John xx. 17. Then and then only the death began to be effectual for all, *by virtue of the glorified Humanity of Christ.*

thousand years, and Calvin's theory has coloured much of our English divinity since the Reformation.

St. Athanasius's Soteriology is free from either notion.

It may be put very shortly thus :—

Sin in his view is not a *debt* merely ; if so, it might have been cancelled by a word.

Nor is it *transgression* merely (πλημμέλημα), else it might be remedied by repentance.

But it is a disease, a corruption (φθορά) of human nature ; and by an inviolable law, *what is corrupt must die*.

The problem was, how to preserve man without violating this law.

It was solved thus :—

All flesh was under sentence of death. The Logos would assume flesh, and so place Himself, as man, under sentence of death.

He would die, and so fulfil the Law, but dying He would not abide in death, because of the divine life that was in Him.

So to us, being *incorporated* with Him by His incarnation, death should henceforth be a dying indeed of all that is corrupt in us, but to our better self an avenue to life, restored and reinvigorated by the grace of His resurrection (χάρις τῆς ἀναστάσεως). Thus man was saved, and yet the Law which condemned what is corrupt to death, was at the same time vindicated.

We will now consider ST. AUGUSTINE's teaching, and compare his doctrine of redemption with that of St. Athanasius.

We turn to those two admirable compendiums of Christian doctrine, the *Enchiridion* and the short treatise *De Catechizandis Rudibus*. But there, as in most of the Patristic theology, the restoration of our nature by the great fact of the Incarnation is more prominent than the redeeming death.

Thus towards the end of the latter treatise (c. 52 or xxvi.)

he sums up in briefest form what a catechist should lay before one seeking baptism, as of the essence of our religion :—

A pœnis sempiternis Deus misericors volens homines liberare, si sibi ipsi non sint inimici, et non resistant misericordiæ Creatoris sui, misit unigenitum Filium suum, hoc est, Verbum suum æquale sibi, per quod; condidit omnia. Et manens quidem in divinitate suâ, et non recedens a Patre, nec in aliquo mutatus, assumendo tamen hominem, et in carne mortali hominibus apparendo, venit ad homines; ut quemadmodum per unum hominem qui primus factus est, id est, Adam, mors intravit in genus humanum, quia consensit mulieri suæ seductæ a diabolo, ut præceptum Dei transgrederentur; sic per unum hominem qui etiam Deus est Dei Filius, Jesum Christum, deletis omnibus peccatis præteritis, credentes in Eum omnes in æternam vitam ingrederentur.

God in His mercy wishing to deliver man from eternal punishment, if only they would not be their own enemies and resist the merciful intention of their Creator, sent His only-begotten Son, namely, His Word coequal with Himself, by whom He created all things. And He, continuing in His divinity, and not separating Himself from the Father, nor in any respect changed, yet by assuming manhood, and by making Himself visible to men in mortal flesh, came to visit us, in order that,—as by one man, the first created, Adam, death first came upon the human race, because he yielded to his wife when she was tempted by the devil to transgress God's command;—so by one Man, who was also God, being the Son of God, Jesus Christ, they who believe on Him, all their past sins being done away, might enter into life eternal.

This passage we see does not help us much in our special inquiry; but it is important to mark the prominence given to the *restoration of our fallen nature by the incarnation*; this is characteristic of the whole of the Patristic theology, and it was emphatically that which converts from a licentious heathenism, like Augustine, yearned for with a yearning that we can hardly realise.

In St. Augustine's *Enchiridion*, written near the close of his life (A.D. 421) at the request of his friend Laurentius, a Roman of high rank, as a compendium of Christian doctrine,

we have an important passage showing how Christ was in His death a sin-offering, founded on St. Paul's phrase that God "made Him to be sin for us who knew no sin" (2 Cor. v. 21). After speaking of His immaculate conception, he proceeds (c. 13 or xli.) :—

Nulla igitur voluptate carnalis concupiscentiæ seminatus sive conceptus, et ideo nullum peccatum originaliter trahens; Dei quoque gratiâ Verbo Patris unigenito, non gratiâ Filio sed naturâ, in unitate personæ modo mirabili et ineffabili adjunctus atque concretus, et ideo nullum peccatum et Ipse committens; tamen propter similitudinem carnis peccati in quâ venerat, dictus est et Ipse peccatum, sacrificandus ad diluenda peccata. In vetere quippe lege peccata vocabantur sacrificia pro peccatis: quod vere Iste factus est cujus umbræ erant illa. Hinc Apostolus, cum dixisset "Obsecramus pro Christo reconciliari Deo," continuo subjunxit atque ait: "Eum qui non noverat peccatum pro nobis peccatum fecit, ut nos simus justitia Dei in Ipso." Non ait, ut in quibusdam mendosis codicibus legitur "Is qui non noverat peccatum pro nobis peccatum fecit,"—tanquam pro nobis Christus ipse peccaverit,—sed ait "Eum qui non noverat peccatum," id est Christum, "pro nobis peccatum fecit" Deus, cui reconciliandi sumus, hoc est, sacrificium pro peccatis, per quod reconciliari valeremus. Ipse ergo peccatum,

Being conceived therefore without any taint of carnal concupiscence, and therefore exempt from original sin; His human nature being by God's grace joined and united to the only-begotten Word of the Father—to Him who was God's Son not by grace but by nature—in a wonderful and ineffable hypostatic union; and therefore incapable of Himself committing sin; yet, because of "the likeness of sinful flesh" in which He had come, He is said to be Himself *sin*, meaning that He was to be a sacrifice to abolish sin. For under the old law sin-offerings used to be called "sins" (Hosea iv. 8; Lev. iv. 4, 25, 29 in LXX.), and He was the reality of which those sin-offerings were the shadows. Hence the Apostle, after saying "We beseech you, in Christ's stead, to be reconciled to God," immediately adds, "He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." He does not say (as the reading is in some corrupt MSS.) "He who knew not sin did sin for us,"—as though for our sakes Christ Himself had sinned,—but he says, "Him who knew not

ut nos iustitia ; nec nostra, sed Dei ; nec in nobis sed in Ipso : sicut Ipse peccatum, non suum, sed nostrum ; nec in Se, sed in nobis constitutum, similitudine carnis peccati, in quâ crucifixus est, demonstravit : ut quoniam peccatum Ei non inerat, ita quodam modo peccato moreretur, dum moritur carni, in quâ erat similitudo peccati ; et cum secundum vetustatem peccati nunquam Ipse vixisset, nostram ex morte veteri, quâ in peccato mortui fueraus, reviviscentem vitam novam suâ resurrectione signaret.

Ipsam est quod in nobis celebratur, magnum Baptismatis sacramentum, ut quicumque ad istam pertinent gratiam, moriantur peccato, sicut Ipse peccato mortuus dicitur, quia mortuus est carni, hoc est, peccati similitudini : et vivant a lavacro renascendo, sicut Ipse a sepulcro resurgendo, quamlibet corporis ætatem gerant.

sin," that is Christ, God to whom we were to be reconciled "made sin for us," meaning a sacrifice for sin such as might avail for our reconciliation. He, therefore, was sin, that we might be righteousness ; not our own, but God's righteousness ; not in us but in Him ; just as He was sin—not His own sin, but ours ; inherent not in Himself but in us ; exhibiting it in the likeness of sinful flesh in which He was crucified : that since sin was not in Him, He might *after a manner* die unto sin, in dying unto that flesh in which was *a likeness of sin* ; and that, having never Himself lived in the sin of "the old man," He might stamp with the mark of resurrection our new life regenerated from the death of the old man wherein we had died to sin.

And this is the very meaning of our great sacrament of Baptism, that all who are admitted to Baptismal grace should die to sin, even as Christ is said to have died to sin, when He died to the flesh, and live a new life dating from that Font, even as He did by rising from the grave, whatever be the age of the baptized.

This passage is important ; St. Augustine very carefully works out the doctrine of a sin-offering. The sin-offerings of the Law were mere shadows. Christ was a real offering for sin. And how ? He died to sin sacramentally, that we might die to sin actually. His flesh was sinless, but it was mysti-

cally united to our flesh that was sinful ; therefore He who had no need died to the flesh for our sakes, that we who had need might so die unto sin. 2 Cor. v. 21 is explained by the help of Rom. viii. 3.

There is no thought of *imputation* in the passage—the word never occurs. The doctrine of *forensic justification* was unheard of until the Reformation. The thought in St. Augustine's mind, here as ever in treating of this subject, is that of the *mystical union* between Christ and those whose nature He had assumed. By that mystical union—that “likeness of flesh”—the curse of sin (death) accrued to Christ, and to us there accrued righteousness. The sin was ours, but its curse was actually borne by Christ: the righteousness was Christ's, but by the grace of His death and resurrection it was made actually communicable to us.

The Reformers of the sixteenth century complain that St. Augustine here and elsewhere confuses *sanctification* and *justification*.

He does not confuse them. In his second book against Julian the Pelagian (see especially ch. 22-30, or viii.), it may be seen that by *Justification* he means an act of Divine mercy, and therefore something perfect: and by *Sanctification*, a work of human attainment, and therefore something ever imperfect in this world. Sanctification delivers from sin, justification from the guilt of sin (*peccati reatus*).

The two are therefore in his view distinct, but inseparable, and we owe both to Christ's death. To Christ's death we owe our perfect justification in baptism (“*lavacro regenerationis remittuntur cuncta peccata*”); to Christ's death we owe whatever success we may have in our conflict with sin afterwards (“*congressionem cum vitiis*”); and to Christ's death we owe the pardon of our shortcomings in this conflict, and the answer to our prayer, “Forgive us our trespasses:” “*quoniam quamlibet fortiter contra vitia dimicemus, homines sumus ; Dei autem gratia sic nos in hoc corruptibili corpore adjuvat dimicantes ; ut non desit propter quod exaudiat*

veniam postulantes." God's grace will so assist our feeble strength in this conflict, that though there may not be a death of sin, yet a dying unto sin there will be, and this God will accept as sufficient for Christ's sake. The sanctification imperfect, but the justification perfect. (*Contra Jul. Pelag.* II. § 23 or viii.)

St. Augustine's view of Christ's work is admirably summed up in that saying of Ambrosius which he quotes so often :— "*Damnavit peccatum, quod nascendo non sensit in Se, moriendo crucifixit in nobis:*"—He vanquished sin, by being sinless Himself, and *crucifying it in us.*

Thus we see how alien to Augustine's doctrine was the Calvinistic idea of *imputation*. No less alien to his doctrine is the notion that the death of Christ was needed to appease the wrath of God. On this point let us listen to St. Augustine's eloquent protest. It occurs in the Treatise *De Trinitate* (written between 400 and 416), lib. xiii. cap. 15 or xi.

Sed quid est, "justificati in sanguine Ipsius"? Quæ vis est sanguinis hujus, obsecro, ut in eo justificentur credentes? Et quid est "reconciliati per mortem Filii Ejus"? Itane vero, cum irasceretur nobis Deus Pater, vidit mortem Filii sui pro nobis, et placatus est nobis? Numquid ergo Filius Ejus usqueadeo nobis jam placatus erat, ut pro nobis etiam dignaretur mori: Pater vero usqueadeo adhuc irascebatur, ut nisi Filius pro nobis moreretur, non placaretur? Et quid est quod alio loco idem ipse doctor Gentium: "Quid," inquit, "ergo dicemus ad hæc? Si Deus pro nobis, quis contra nos? Qui proprio Filio non pepercit, sed pro nobis omnibus tradidit Illum; But what is the meaning of our being "justified in His blood"? (Rom. v. 9). What is this virtue of His blood, I beseech you, that believers should be justified thereby? And what mean those words, "reconciled by the death of His Son"? Will you have us believe that when the Father was angry with us, He looked upon the death of His Son for our sakes, and was appeased? Had the Son, then, been so completely appeased already, that He even deigned to die for us; while the Father remained so incensed that, without the death of the Son for us, He would not be appeased? And if so, what can the great Teacher of the Gentiles mean in

quomodo non etiam cum Illo omnia nobis donavit?" Numquid, nisi jam placatus esset Pater, proprio Filio non parcens pro nobis Eum traderet? Nonne videtur hæc illi velut adversa esse sententia? In illâ moritur pro nobis Filius, et reconciliatur nobis Pater per mortem Ejus: in hac autem tanquam prior nos dilexerit Pater, Ipse propter nos Filio non parcat, Ipse pro nobis Eum tradit ad mortem. Sed video quod et antea Pater dilexit nos, non solum antequam pro nobis Filius moreretur, sed antequam conderet mundum, ipso teste Apostolo qui dicit: "Sicut elegit nos in Ipso ante mundi constitutionem." Nec Filius Patre Sibi non parcente pro nobis velut invitatus est traditus, quia et de Ipso dictum est, "Qui me dilexit, et tradidit Semet Ipsum pro me."

Omnia ergo simul et Pater et Filius et amborum Spiritus pariter et concorditer operantur: tamen justificati sumus in Christi sanguine, et reconciliati sumus Deo per mortem Filii Ejus; et quo-

that other passage, where he says: "What then shall we say to these things? If God be for us, who is against us? He who spared not His own Son, but delivered Him up for us all, how has He not with Him given us all things?" Would the Father, unless He were already appeased, thus surrender His own Son, and deliver Him for us? Is it not plain that these two statements contradict each other? In the former the Son dies for us, and the Father is reconciled to us by His death: in the latter the Father, as though He first loved us, Himself for our sakes surrendered His Son, Himself delivering Him up to death for us. But I observe that the Father's love of us dates yet further back—not only before His Son's death for us, but before He made the world. Witness the Apostle, who says—"As He hath chosen us in Him before the foundation of the world" (Eph. i. 4). Nor was the Son, when the Father "spared Him not," delivered for us against His own will; for of the Son it is said—"Who loved me and gave Himself for me," (Gal. ii. 20.)

Thus we learn that, in all respects, the Father, and the Son, and the Spirit of both, are working equally and in absolute accord. Nevertheless it is in Christ's blood that we are justified, and by the

modo id factum sit, ut potero, etiam hic quantum satis videbitur explicabo.

death of the Son that we are reconciled to God. And how this was effected, I will now, to the best of my power, set forth and explain so far as it need be explained.

Then there follows a long and important passage, showing (as Irenæus and Athanasius had shown) that it was by Righteousness, not by mere Power, that the Devil was to be overcome (Non potentiâ Dei sed justitiâ superandus fuit Diabolus).

Quæ est igitur justitia, quâ victus est diabolus? Quæ nisi justitia Jesu Christi? Et quomodo victus est? Quia cum in Eo nihil morte dignum inveniret, occidit Eum tamen. Et utique justum est ut debitores quos tenebat, liberi dimittantur, in Eum credentes quem sine ullo debito occidit. Hoc est quod justificari dicimur in Christi sanguine. Sic quippe in remissionem peccatorum nostrorum innocens sanguis ille effusus est. (Cap. 18 or xiv.)

What then is the righteousness whereby the Devil was overcome? That of Jesus Christ. And how was he overcome thereby? Because, albeit he found in Him nothing worthy of death, he nevertheless slew Him. And clearly it was just that the debtors whom the Devil was holding should be released, if willing to owe their deliverance to Him whom the Devil thus slew without any claim of debt. This, then, is what is meant by our being justified in the blood of Christ. For it was for the remission of our sins that that innocent blood was shed.

If St. Augustine had stopped here we should have deeply regretted it, for he seems on the very verge of Origen's error—the error into which Gregory of Nyssa and Gregory the Great were drawn by the ascendancy of that speculative intellect—the error of supposing that in some way the Evil One had a claim over the race of mankind which God allowed, until he forfeited it by grasping at the sinless life of the Holy One in His Incarnation.

But such was not the thought of St. Augustine. The words that follow vindicate his meaning. He was far from thinking of any claim of Satan : the debt, "the debitum,"—which we owed, and Christ owed not, but paid,—was not to Satan, but to the eternal law of holiness. To that law mankind owed the debt of death ; and Christ paid it, that we, being incorporated with Him, might die *unto sin*, and so be freed from sin. "For that which is dead is freed from sin."

"Quippe *in remissionem peccatorum* nostrorum" was his phrase,—not "*in satisfactionem Satanae*,"—"innocens sanguis ille effusus est." He continues :—

<p>Unde Se dicit in Psalmis "in mortuis liberum." Solus enim a debito mortis liber est mortuus. Hinc et in alio Psalmo dicit, "Quæ non rapui, tunc exsolvebam : " rapinam volens intelligi peccatum, quia usurpatum est contra licitum. Unde per os etiam carnis suæ, sicut in Evangelio legitur, dicit, "Ecce venit princeps mundi hujus, et in Me nihil invenit," id est nullum peccatum ; "sed ut sciant omnes," inquit, "quia voluntatem Patris mei facio ; surgite, eamus hinc." Et pergit inde ad passionem, ut pro debitoribus nobis quod Ipse non debebat exsolveret.</p>	<p>Whence in the Psalms He speaks of Himself as being "free among the dead" (lxxxviii. 5). For he only is free from the debt of death who has died. Hence in another Psalm also he saith—"I restored that which I took not away" (lxix. 4), meaning sin, for sin is what we take unlawfully. Whence also, speaking in His human nature, He saith—"The prince of this world cometh, and findeth nothing in Me" (that is, no sin) ; "but that all may know that as the Father gave Me commandment, even so I do : Arise, let us go hence : " and He goeth thence—to His passion ! that for us debtors He might pay a debt that He Himself owed not.</p>
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And thus, reverting to the position from which he started, St. Augustine shows that the debt which Christ paid was a debt to that law of holiness which declared that all that is corrupt in man must die. Being "in likeness of sinful flesh," He had taken on Himself this debt, and the payment of it

was an act of righteousness; and by that act of righteousness the Evil One was overcome. For the strength of sin (and so of the Evil One) lay in that law; and that law being fulfilled, sin's strength was gone. Every one who in Christ dies unto sin, is freed (*δεδικαλωται*) from sin, freed therefore from the Evil One. The chapter is concluded thus:—

Per remissionem peccatorum It was by means of the remission of our sins that we were delivered from the Devil's power: ad id pertinet, quod a Christo sion of our sins that we were delivered from the Devil's power: justitiâ diabolus vincitur, non potest. and this is in accord with that idea on which we were insisting, Ex infirmitate quippe that Christ conquered the Devil quam suscepit in carne mortali, by His righteousness not by His non ex immortalis potentiâ crucifixus est Christus: de quâ tamen power. For it was in the weakness of His mortal flesh, not in infirmitate ait Apostolus. "Quod in the might of His immortal nature, infirmum est Dei fortius est hominibus." that He was crucified. But of Christ's weakness the Apostle says—"The weakness of God is stronger than men."

St. Augustine seems to have had Origen's error in his eye when (in the next chapter) he so carefully guards his reader from supposing that the price which Christ paid for man's redemption was paid to the Evil One, showing by the word "tanquam," moreover, that the word "price" is not strictly applicable thereto:—

In hac redemptione tanquam In this redemption the blood pretium pro nobis datus est sanguis Christi, quo accepto diabolus of Christ may be called the price paid, but by its payment the Devil non ditatus est sed ligatus. was not enriched but enchained.

Thoroughly in harmony with these passages of St. Augustine, and in protest against the notion of any ransom having been paid by way of compensation either to Satan on one side, or to the Father on the other, is that passage of GREGORY NAZIANZEN, alluded to on pages 66, 168.

The whole passage is important :—

Τίμι γὰρ τὸ ὑπὲρ ἡμῶν αἷμα, καὶ περὶ τίνος ἐχεύθη, τὸ μέγα καὶ περιβόητον τοῦ Θεοῦ καὶ ἀρχιερέως καὶ θύματος ; κατειχόμεθα μὲν γὰρ ὑπὸ τοῦ πονηροῦ, πεπραμένοι ὑπὸ τὴν ἁμαρτίαν, καὶ ἀντιλαμβάνοντες τῆς κακίας τὴν ἡδονήν. εἰ δὲ τὸ λύτρον οὐκ ἄλλου τινός, ἢ τοῦ κατέχοντος γίνεται, ζητῶ τίμι τοῦτο εἰσπράχθη καὶ δι' ἥντινα αἰτίαν ; εἰ μὲν τῷ πονηρῷ, φεύ τῆς ὕβρεως· εἰ μὴ παρὰ τοῦ Θεοῦ μόνον, ἀλλὰ καὶ τὸν Θεὸν αὐτὸν λύτρον ὁ ληστής λαμβάνει καὶ μισθὸν οὕτως ὑπερφυῖ τῆς ἐαυτοῦ τυραννίδος, δι' ὃν καὶ ἡμῶν φειδεσθαι δίκαιον ἦν. εἰ δὲ τῷ Πατρὶ, πρῶτον μὲν πῶς ; οὐκ ὑπ' ἐκείνου γὰρ ἐκρατούμεθα. δεύτερον δὲ τίς ὁ λόγος μονογενοῦς αἷμα τέρπειν πατέρα, ὃς οὐδὲ τὸν Ἰσαὰκ ἐδέξατο παρὰ τοῦ πατρὸς προσφερόμενον, ἀλλ' ἀντηλλάξατο τὴν θυσίαν, κρινὼν ἀντιδοὺς τοῦ λογικοῦ θύματος ; ἢ δῆλον, ὅτι λαμβάνει μὲν ὁ πατὴρ οὐκ αἰτήσας οὐδὲ δευθεῖς· ἀλλὰ διὰ τὴν οἰκονομίαν, καὶ τὸ χρῆναι ἀγιασθῆναι τῷ ἀνθρωπίνῳ τοῦ Θεοῦ τὸν ἀνθρώπον· ἢ αὐτὸς ἡμᾶς ἐξέληται, τοῦ τυράννου βίᾳ κράττησας, καὶ πρὸς αὐτὸν ἐπαναγάγῃ, διὰ τοῦ Υἱοῦ μεσιτεύσαντος, καὶ εἰς τιμὴν τοῦ Πατρὸς ταῦτα οἰκονομήσαντος, ᾧ τὰ πάντα παραχωρῶν φαίνεται. (Greg. Naz. Or. xlii.)

For to whom was that vicarious blood given, and for what was it shed—that wonderful and famous blood of God, Himself both priest and sacrifice? For we were being held fast by the Evil One, sold under sin, receiving by way of compensation the gratifications of vice. Now if a ransom goes by right to him who holds that which is to be ransomed, I ask to whom was the ransom paid in this case, and for what reason? If you say it was paid to the *Evil One*—shame on the injurious thought! What! the robber receive not merely a ransom from God, but God Himself as ransom! Truly a monstrous compensation for his tyranny, to oblige him to spare such creatures as we are! But if you say it was paid to the *Father*, then first I would ask, How? for it was not by the Father that we were being held in captivity; and secondly, how can it be reasonably supposed that the blood of the only-begotten Son should please the Father, when that same heavenly Father declined to receive the blood of Isaac, when offered to Him by Abraham, but changed the victim, giving the ram for sacrifice instead of the human victim? Is it not clear that though the Father accepted Christ's sacrifice, He had neither demanded nor solicited it; and that His only motive was the

accomplishment of a dispensation, and the need of sanctifying man by means of the human element in the God-man, that He might Himself deliver us by vanquishing the tyrant, and bring us back to Himself through the mediation of the Son—the whole dispensation being designed to redound to the glory of the Father, to whom the Son throughout manifestly defers.

The phrase “*δι' οἰκονομίαν*” corresponds to St. Athanasius's phrase, “*τὸ πρὸς τὸν Θεὸν ἐβλογον φυλάττων.*” It was due to God's consistency—that is, the constancy of those laws, whereby the moral government of the world is carried on, required—that man's salvation should be thus accomplished, by the Son taking upon Him the nature which was under sentence of death, and by dying redeeming it. To this constancy of Divine law the ransom was paid; and this being so, it is much to be wished that we could retain our Lord's own sacrificial word *λύτρον*, which far more truly than our English word *ransom* expresses this satisfaction of the law of holiness.

Thus, with more clearness and firmness than St. Augustine, perhaps, do St. Athanasius and St. Gregory of Nazianzus resist the idea of the ransom having been paid by way of compensation to any one.

But many of the Fathers—Gregory of Nyssa and Gregory the Great, for instance—had a far less grasp of the truth, and were led away by Origen's speculations. Even St. Augustine has passages about the cross being a “*muscupula*,” which one wishes he had never written.<sup>1</sup> And it was not until the great work of St. Anselm appeared in the eleventh century that the Church's theology was finally delivered from the erroneous and unworthy idea that the Atonement was in some sort a transaction between God and the Evil One.

But though the Church owes high thanks to Anselm for this service, it may perhaps be doubted whether, on the whole,

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<sup>1</sup> See Sermons, cxxx. cxxxiv. cclxiii.

his influence on her doctrine has been altogether healthful. If any student of God's Word reads St. Athanasius's answer to the question, *Cur Deus Homo*, and then turns to the later and more famous answer of St. Anselm, he can hardly hesitate to allow that the Father is far more near to the teaching of the New Testament than the Schoolman.

For the sake of such comparison it may be convenient to give here a brief abstract of ST. ANSELM'S argument in his own language :—

Cap. xi. Quærendum est, quâ ratione Deus dimittat peccata hominibus. Et ut hoc faciamus apertius, prius videamus quid sit peccare et quid pro peccato satisfacere. . . . Non est aliud peccare, quam Deo noni reddere debitum. . . . Quid est debitum? Justitia sive rectitudo voluntatis. . . . Hunc honorem debitum qui Deo non reddit, aufert Deo quod suum est, et Deum exhonorat; et hoc est peccare. . . . Et quid satisfacere? Non sufficit solummodo reddere quod ablatum est, sed pro contumeliâ illatâ plus debet reddere quam abstulit.

Cap. xii. Utrum solâ misericordiâ sine satisfactione deceat Deum peccata dimittere. Sic dimittere peccatum, non est aliud quam non punire; et quoniam recte ordinare peccatum sine satisfactione non est nisi punire, si non punitur, inordinatum dimittitur. Deum vero non decet aliquid in suo regno inordinatum dimittere. . . . Si peccatum sic dimittitur

The problem is, how can God forgive man's sin? To clear our thoughts let us first consider what sin is, and what satisfaction for sin is. . . . To sin is to fail to render to God His due. What is due to God? Righteousness, or rectitude of will. He who fails to render this honour to God, robs God of that which belongs to Him, and dishonours God. This is *sin*. . . . And what is satisfaction? It is not enough simply to restore what has been taken away; but, in consideration of the insult offered, more than what was taken away must be rendered back.

Let us consider whether God could properly remit sin by mercy alone without satisfaction. So to remit sin would be simply to abstain from punishing it. And since the only possible way of correcting sin, for which no satisfaction has been made, is to punish it; not to punish it, is to remit it uncorrected. But God cannot properly leave anything uncor-

impunitum similiter erit apud Deum peccanti et non peccanti : quod Deo non convenit. . . . Inconvenientia autem injustitia est. . . .

rected in His kingdom. Moreover, so to remit sin unpunished, would be treating the sinful and the sinless alike, which would be incongruous to God's nature. And incongruity is injustice.

Cap. xiii. Necesse est ergo, ut aut ablatus honor solvatur, aut poena sequatur. Alioquin aut sibi ipsi Deus justus non erit, aut ad utrumque impotens erit : quod nefas est vel cogitare.

It is necessary, therefore, that either the honour taken away should be repaid, or punishment should be inflicted. Otherwise one of two things follows—either God is not just to Himself, or He is powerless to do what He ought to do. A blasphemous supposition.

Then Anselm urges the necessity that God should rather restore than destroy mankind, in order that He might fulfil the original purpose of man's creation, which was to supply the place of the fallen angels,—an idea borrowed from St. Augustine, and a favourite idea of the Fathers and Schoolmen ; but it is not essential to his argument, and may be passed by. In the twentieth chapter he proceeds to unfold the doctrine of *satisfaction*.

Cap. xx. Secundum mensuram peccati oportet satisfactionem esse. . . .

The satisfaction ought to be in proportion to the sin.

Cap. xxi. Nondum considerasti quanti ponderis sit peccatum. Si videres te in conspectu Dei, et aliquis tibi diceret : "aspice illuc;" et Deus e contra : "nullatenus volo ut aspicias;" quære tu ipse in corde tuo, quid sit in omnibus quæ sunt, pro quo deberes contra voluntatem Dei illum aspectum facere. . . . Pro conservandâ totâ creaturâ nihil deberes facere contra voluntatem Dei. . . . Si

And possibly thou hast not yet duly estimated the gravity of sin. Suppose that thou wast standing in God's presence, and some one said to thee—"Look yonder." And God said, "I am altogether unwilling that thou shouldst look." Ask thyself whether there be aught in the whole universe for the sake of which thou oughtest to indulge that one look against the will of God. Not to preserve

faceres, quid posses pro hoc peccato solvere? Non satisfacis, si non reddis aliquid majus omni creaturâ. . . . Omnis creatura, id est, omnis res quæ Deus non est, non potest recompensare peccato.

the whole creation from perishing oughtest thou to act against the will of God. And shouldst thou so act, what canst thou pay for this sin? Thou canst not make satisfaction for it, unless thou payest something greater than the whole creation. All that is created, that is, all that is not God, cannot compensate the sin.

Having shown thus the absolute impossibility of man making satisfaction, Anselm proceeds in the 2d Book to show how necessary it was, notwithstanding, that satisfaction should be made, else God's work in creation would have been in vain.

Lib. ii., cap. iv. *Necesse est, ut de humanâ naturâ perficiat Deus quod incepit: hoc autem fieri nequit nisi per integram peccati satisfactionem, quam nullus peccator facere potest.*

It is necessary that God should fulfil His purpose respecting human nature. And this cannot be except there be a complete satisfaction made for sin: and this no sinner can make.

Cap. vi.—*Fieri nequit satisfactio, nisi sit qui solvat Deo pro peccato hominis aliquid majus, quam omne quod præter Deum est. . . . Nihil autem est supra omne quod Deus non est, nisi Deus. Non ergo potest hanc satisfactionem facere nisi Deus: nec facere illam debet nisi homo. . . . Si ergo necesse est ut de hominibus perficiatur illa superna civitas, nec hoc esse valet nisi fiat prædicta satisfactio, quam nec potest facere nisi Deus, nec debet nisi homo; necesse est ut eam faciat Deus Homo.*

Satisfaction cannot be made unless there be some One able to pay to God for man's sin something greater than all that is beside God. Now nothing is greater than all that is not God, except God Himself. None therefore can make this satisfaction except God. And none ought to make it except man. If, then, it be necessary that the kingdom of heaven be completed by man's admission, and if man cannot be admitted unless the aforesaid satisfaction for sin be first made, and if God only *can*, and man only *ought* to make this satisfaction, then necessarily One must *make* it who is both God and *man*.

Having thus established the necessity of the *incarnation*, Anselm proceeds to show that it was only by *dying* that the incarnate Son of God could make the satisfaction. A merely *obedient life* would not suffice :—

Cap. xi. Oportet Eum majus aliquid habere quam quidquid sub Deo est, quod sponte det, et non ex debito, Deo. Obedientiam servare non erit hoc dare : omnis enim rationalis creatura debet hanc obedientiam Deo. At mortem non debuit Deo Christus, qui nunquam peccator fuit. Mortem ergo dat sponte et non ex debito.

He must have something to offer greater than all that is below God, and something that He can give to God voluntarily, and not as in duty bound. Mere obedience would not be a gift of this kind ; for every rational creature owes this obedience as a duty to God. But *death* Christ was in no way bound to suffer, having never sinned. So death was an offering that He could make as of free will, and not of debt. . . .

Cap. xix. Eum autem qui tantum donum sponte dat Deo, sine retributione non debet esse. . . . Sed quid retribuetur nullius rei egent, et cui non est quod dari aut dimitti possit ? . . . Si voluerit Filius quod Sibi debetur homini dare, poteritne Pater jure illum prohibere, aut homini cui dabit negare ?

Now One who could freely offer so great a gift to God, clearly ought not to be without reward. But what reward could be given to One who needed nothing—One who craved neither gift nor pardon ? If the Son chose to make over the claim He had on God to man, could the Father justly forbid Him doing so, or refuse to man what the Son willed to give him ?

Thus nothing short of Christ's death would place the Father under obligation to Him, and nothing short of such obligation would entitle Christ to claim man's forgiveness. Thus Anselm works out his theory of satisfaction.

And thus, as it seemed to him, the mercy and justice of God were reconciled. In the twentieth chapter he asks :—

Quid *miseri cordius* intelligi valet, quam cum peccatori tormen-

What greater mercy can be conceived than that God the Father

tis æternis damnato, et unde se redimat non habenti, Deus Pater dicit, "Accipe Unigenitum meum, et da pro te;" et ipse Filius, "Tolle Me et redime te"?

should say to the sinner—condemned to eternal torment, and unable to redeem himself—"Receive my only Son, and offer Him for thyself," while the Son Himself said—"Take me, and redeem thyself"?

Quid etiam *justius*, quam ut Ille cui datur pretium majus omni debito, si debito datur affectu, dimittat omne debitum?

And what greater justice than that One who receives a payment far exceeding the amount due, should, if it be paid with a right intention, remit all that is due."

From this brief abstract it will be seen that St. Anselm's argument invites comparison with that of St. Athanasius.

Both propose a dilemma. The "*inconvenientia*," and the "*non decet*," of the one, answer to the *ἀνομον* and *ἀπεριέτις* of the other. Athanasius does not suppose that God was under any necessity to redeem man, but redeemed him out of pure love. Anselm declares that it was necessary; that God would have been unjust to Himself if He had not done it. Nor do they only differ as to the motive; they differ also as to the mode.

Athanasius teaches that man could only be truly redeemed by a regeneration of his nature, and that his nature could only be regenerated by a fulfilment of that law which said there must be a death unto sin, and that to effect this the Son of God took flesh and died.

Anselm teaches that man could only be forgiven after amends had been made to God for the dishonour done to Him; and it was to make these amends that His Son took flesh and died.

The difference between the two doctrines has its root in their different definition of sin. Athanasius defines sin to be a corruption of nature requiring to be cured. Anselm defines sin to be a debt to God's honour requiring to be paid.

Anselm's theory is, no doubt, capable of a more scientific statement than that of Athanasius. But how is this scientific statement attained? By rejecting all that cannot be thus dialectically handled.

Let us carefully observe how many elements of the doctrine, which undoubtedly find place in Holy Scripture, are tacitly rejected by Anselm, as incapable of being dialectically treated.

There is the mystery of man's free will,—the mystery of sin as a disease,—the mystical union between Christ and man,—the life-giving efficacy of Christ's body and soul, on which St. John's Gospel lays such emphasis,—the dying with Christ unto sin, and rising with Him unto righteousness, which is the very key-note of all that St. Paul says on the subject,—all this finds no place in Anselm's doctrine. By these several rejections of matter that his logic could not assimilate, he simplifies his doctrine, no doubt. But the result, however scientific, is something that belongs essentially to the eleventh century, something in which very little savour of Holy Scripture survives.

But if this be true of Anselm's *Cur Deus Homo*, it is surely yet more true of CALVIN'S further modification of the doctrine. For the Calvinistic theory not only shares the blame of Anselm's omissions; but incurs the further blame of importing ideas into the doctrine, altogether repugnant to Holy Scripture.

Holy Scripture, interpreted without prepossession, or with only such prepossession as the writings of the first four centuries leave on our minds, never sanctions the idea that Christ's sufferings were inflicted by the Father, or that they relieved us from punishment because they were the equivalent of that punishment, or that they induced the Father to be merciful to us, or that God can ever account as guilty One who is guiltless, or as holy one who is unholy.

Against such constructions, or rather misconstructions of Scripture, an unsophisticated conscience must ever rebel.

In the seventeenth century there was a great rebellion, headed by Socinus, Crellius, and others of the Polonian brotherhood, and it found its most distinct expression in the *Racovian Catechism*. According to their teaching there was no mystery of Atonement in Christ's death whatever; it was simply a martyrdom, the seal and crown of a life of sinless obedience, laying mankind under the deepest possible obligation therefore, and infinitely well pleasing to God, but no more.

GROTIUS in his youth replied in his famous treatise *de Satisfactione Christi*. And the wonderful power of this treatise fascinated almost all the English Divines of the period.

Hence it was that the champions of orthodoxy chose for their line of defence against the Socinian attack the advanced positions of Calvin's and Anselm's dialectics, instead of falling back upon the surer ground of the early Fathers; or, better still, retiring into the impregnable fortress of God's Word.

The lapse of their favourite Grotius (in his later work the *Annotations*) into statements savouring of that very Socinianism which in his earlier he had professed to combat, ought to have warned them that the Calvinistic doctrine of a forensic transaction between the First and Second Person of the Trinity is in its conception essentially Arian.

In our own day another attempt is being made to explain away the mysterious efficacy of Christ's blood-shedding. Let us hope that the defenders of catholic truth will be better advised than their fathers, and take counsel with St. Augustine and St. Athanasius, rather than with Grotius or Calvin or even St. Anselm, in their interpretation of Holy Scripture. English students have much to learn and much to unlearn in this department of theology.

The following passage I marked a year ago, as expressing more clearly and satisfactorily what I will venture to call the Athanasian view of the Atonement than anything that I have read in modern divinity.

I have a sad pleasure in here transcribing it ; for while I write the tidings reach me of Archdeacon Freeman's death. One of my own University's ripest scholars, he had drunk more deeply than most of us, of the fountains of theology where they are purest, near their divine source :—

“ How far, and in what sense, was the sacrifice of Christ's death vicarious, and an atonement ?

“ Plainly, it was first of all, so far *vicarious*, that it was an act of championship ; the discharging, *for us*, of a work that we must else have done, had we been capable (which, however, we were not) of doing it. And since the very essence and definition of this work was, according to the mysterious law of the economy, the undergoing of a death, and that, too, by the shedding of blood, which of necessity is a death of pain, it follows that Christ truly suffered and died ‘for us and for our sins.’ For us and in our place, since we ought to have done the work and suffered the redeeming death, if we could have done so ; for our sins, since they necessitated this action and suffering. ‘He gave Himself,’ then, for us ; ‘the Just,’ and therefore capable, ‘for the unjust,’ and therefore incapable. ‘He bore *our* griefs and carried *our* sorrows ;’ grief and sorrows properly *ours* to bear ; ‘the chastisement’ which alone could procure ‘our peace was on Him,’ instead of on us ; ‘and with His stripes we were healed.’

“ That the wrath of God thus fell on the innocent, is true. But this was, so to speak, an accident of the mysterious Economy. It was not so done in order that a vindictive wrath might have an object whereupon to wreak itself ; but that the requirements of a law, the grounds of which are to us inscrutable,<sup>1</sup> might be satisfied.

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<sup>1</sup> That is to say, that (as above explained), we cannot possibly know why penal death should have required a voluntary death in order to the undoing of it. That it was so is certain from Scripture. But this fact is the lowest stratum, so to speak, to which our theo-

"Plainly, too, the death of Christ was in perfection what all previous sacrifices had been in their measure and sphere. By removing that which had shut man out from God's presence, viz. a deathlike condition, it rendered his entrance into heaven possible, exactly as the old Mosaic sacrifice removed unfitness for entering into the tabernacle Presence.

"But, on the other hand, it is plain that Christ did not so take our place by suffering and dying, that we should not in our own persons undergo each one the exact penalty originally attached to sin, namely, dissolution.<sup>1</sup> Man was to be delivered from this, not by being allowed to evade it, any more than Israel was to escape the Red Sea, or Jonah the ocean; but, like them, by going down into it, and coming up out of it in a new condition purchased for him by the death of Christ, and applied to him by a real communion with that death, and with the ensuing resurrection.

"Thus man, both the race and the individual, bears after all, all that by his nature and position he is capable of bearing, and all that was at the first denounced as his punishment. The original doom—the universal, the inevitable, the involuntary, the penal death—the death of the wrongdoer and of the condemned, as such, falls still on every man. But the death which alone could hinder that death from being eternal—the special, the inimitable, the self-chosen, the curative death, the death of the blameless and the self-devoted—is freely borne by Christ, that man might not perish everlastingly. In this sense and to this extent, 'by the grace of God He tasted death *for every man*.'

"And it is especially to be observed in contravention of modern and really shallow conceptions, however profound an aspect they may wear, that it was in the strictest sense by the *death* of Christ, not by His *life*, that the redemption of

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logical knowledge extends or can extend. On what that stratum itself rests we are profoundly ignorant.

<sup>1</sup> *Aug. de Peccato*, ii. 30-34.

mankind was effected. Directly, strictly, and properly, it was not the holiness of that life, however holy, nor the divinity of that life, however divine, not this, but the fact of that Death—that Death as an instrument, as being the Death of a Man perfectly pure and sinless—this it was that by satisfying the conditions of a pre-existent law,<sup>1</sup> brought man back from everlasting destruction.”—*Freeman's Principles of Divine Service*.

## CHAPTER IV.

### ON THE DOCTRINE OF THE PROCESSION OF THE HOLY SPIRIT.

THE recent conference at Bonn, in which the long-standing doctrinal difference between the Eastern and Western branches of the Church was exhaustively discussed, has drawn the attention of students to the writings of the last of the Greek Fathers, JOHANNES DAMASCENUS, a monk who flourished in the middle of the eighth century, chiefly known in his own day for his strenuous resistance to the Emperor Leo's crusade against the use of *images* in churches, but valued highly by later ages because of his singular clearness and accuracy as a dogmatic theologian, as the notes to Bishop Pearson's *Exposition of the Creed* abundantly testify.

In his dogmatic statements of the doctrine of the *Procession*, the representatives of the Greek Church at Bonn, and Dr. Döllinger on behalf of the Western Church, seemed to find common ground of agreement on which a doctrinal reunion of the two Churches might be based.

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<sup>1</sup> *St. Athan. de Incarn.*, p. 63. “By the sacrifice of His own body He put an end to the law which was against us.”

It may be interesting, therefore, to give here some extracts from the writings of this Father in illustration of this difficult doctrine, although his date is so much later than that of the other Fathers to whom the English Church usually refers her students as authoritative in matters of doctrine.

His works were published by Michaelis Le Quien, at Venice, in 1712; but the text is not so carefully printed as might be wished.

His most famous work is *De Fide Orthodoxâ*. From the first Book of that treatise the following extracts are taken:—

Cap. vii. Δεῖ γὰρ τὸν Λόγον καὶ Πνεῦμα ἔχειν. καὶ γὰρ ὁ ἡμέτερος λόγος οὐκ ἀμοιρὸς ἐστὶ τοῦ Πνεύματος· ἀλλ' ἐφ' ἡμῶν μὲν τὸ Πνεῦμα ἀλλοτρίον ἐστὶ τῆς ἡμετέρας οὐσίας . . .

The Divine Logos must have a Spirit; for the human logos (the rational soul of man) is not without participation in the Spirit; only in *our* case the Spirit is of a substance distinct from ours (whereas the Divine Logos and Spirit are consubstantial).

οὐ πρὸς ἡν ἀνυπόστατον ἐννοοῦμεν, . . . ἀλλὰ δύναμιν οὐσιώδη, αὐτὴν ἐαυτῆς ἐν ἰδιαζούσῃ ὑποστάσει θεωρουμένην, καὶ τοῦ Πατρὸς προερχομένην, καὶ ἐν τῷ Λόγῳ ἀναπαυομένην, καὶ αὐτοῦ ὁσαν ἐκφαντικὴν, ὅτε χωρισθῆναι τοῦ Θεοῦ ἐν ᾧ ἐστὶ, καὶ τοῦ Λόγου, ᾧ συμπαρομαρτεῖ, δυναμένην. . . οὐ γὰρ ἐνέλειψε ποτὲ τῷ πατρὶ Λόγος, ὅτε τῷ Λόγῳ Πνεῦμα.

By the Spirit we do not mean an impersonal breath, but a substantial power, considered in His own proper individual personality, proceeding from the Father, and resting in the Logos, and being an exponent of the Logos, incapable of separation from God in whom He is, and from the Logos whom He ever accompanieth. For never did the Logos fail the Father, nor the Spirit the Logos.

Cap. viii. . . . Ὅμοιως πιστεύομεν καὶ εἰς ἓν Πνεῦμα ἅγιον τὸ κύριον καὶ ζωοποιόν· τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, καὶ ἐν τῷ τῷ ἀναπαυόμενον . . . παρὰ κλη-

. . . . Similarly, we believe also in one Holy Spirit, the Lord and Lifegiver; proceeding from the Father, and resting in the Son . . . named

τον, ὡς τὰς τῶν ὅλων παρακλήσεις δεχόμενον· κατὰ πάντα ὅμοιον τῷ Πατρὶ καὶ Τίῳ· ἐκ τοῦ Πατρὸς ἐκπορεύμενον, καὶ δι' Τίου μεταδιδομένον, καὶ μεταλαμβάνμενον ὑπὸ πάσης κτίσεως, καὶ δι' αὐτοῦ κτίζον, καὶ οὐσιούν τὰ σύμπαντα καὶ ἀγιάζον καὶ συνέχον. ἐνυπόστατον, ἥτοι ἐν ἰδίᾳ ὑποστάσει ὑπάρχον, ἀχώριστον, καὶ ἀνεκφόλιτον Πατρὸς καὶ Τίου. καὶ πάντα ἔχον ὅσα ἔχει ὁ Πατὴρ καὶ ὁ Υἱὸς, πλὴν τῆς ἀγεννησίας καὶ τῆς γεννήσεως. . . .

Ἐπὶ τῆς τριάδος μία οὐσία, μία ἀγαθότης, μία δύναμις, μία θέλησις, μία ἐνέργεια, μία ἐξουσία, μία καὶ ἡ αὐτὴ, οὐ τρεῖς ὅμοιοι ἀλλήλαις . . . ὅτι κατὰ πάντα ἐν εἰσιν ὁ Πατὴρ καὶ ὁ Υἱὸς καὶ τὸ Ἅγιον Πνεῦμα, πλὴν τῆς ἀγεννησίας καὶ τῆς γεννήσεως, καὶ τῆς ἐκπορεύσεως.

Χρὴ δὲ γινώσκειν ὅτι τὸν Πατέρα οὐ λέγομεν ἐκ τινος, λέγομεν δὲ αὐτὸν τοῦ Τίου Πατέρα· τὸν Υἱὸν οὐ λέγομεν αἷτιον οὐδὲ πατέρα· λέγομεν δὲ αὐτὸν καὶ ἐκ τοῦ Πατρὸς, καὶ Υἱὸν τοῦ Πατρὸς· τὸ δὲ Πνεῦμα τὸ ἅγιον, καὶ ἐκ τοῦ Πατρὸς λέγομεν, καὶ Πνεῦμα Πατρὸς ὀνομάζομεν. ἐκ τοῦ Τίου δὲ τὸ Πνεῦμα οὐ λέγομεν· Πνεῦμα δὲ Τίου ὀνομάζομεν· εἰ τις γὰρ τὸ Πνεῦμα Χριστοῦ οὐκ ἔχει, φησὶν

Paraclete or Advocate, as being invoked by all ; being in all respects similar to the Father and to the Son ; proceeding from the Father, and through the Son imparted and partaken of by all creatures ; Himself creating and giving substance to all things, sanctifying and controlling. Personal, that is existing in His own proper subsistency ; inseparable and never absent from the Father and the Son. Having all that the Father hath and the Son, except their respective properties of being unbegotten and of being begotten.

In the case of the Trinity there is one substance, one goodness, one power, one will, one energy, one authority, one and the same, not three like one to the other. . . . For in all respects the Father, the Son, and the Holy Spirit are One, except in their respective properties of being unbegotten, begotten, and proceeding.

It is to be observed that we do not speak of the Father as originated of any, but we speak of Him as Father of the Son. We do not speak of the Son as being Cause or Father of any ; but we speak of Him as originated of the Father, and being Son of the Father ; the Holy Spirit we speak of as originated of the Father, and we name Him Spirit of the Father. But we do not speak of the Spirit as

ὁ θεῖος ἀπόστολος, οὗτος οὐκ ἐστὶν αὐτοῦ· καὶ δι' τοῦ πεφανερῶσθαι, καὶ μεταδίδασθαι ἡμῖν ὁμολογούμεν· ἐνεφύσησε γὰρ, φησί, καὶ εἶπε τοῖς μαθηταῖς αὐτοῦ, λάβετε Πνεῦμα ἅγιον. Ὡς περ ἐκ τοῦ ἡλίου μὲν ἦ τε ἀκτὶς καὶ ἡ ἑλλαμψις· αὐτὸς γὰρ ἐστὶν ἡ πηγὴ τῆς ἀκτίνος καὶ τῆς ἑλλάμψεως· διὰ τε τῆς ἀκτίνος ἡ ἑλλαμψις ἡμῖν μεταδίδεται, καὶ αὕτη ἐστὶν ἡ φωτίζουσα ἡμᾶς, καὶ μετεχομένη ὑφ' ἡμῶν. Τὸν δὲ Τίον, οὗτε τοῦ Πνεύματος λέγομεν, οὗτε μὴν ἐκ τοῦ Πνεύματος.

originated of the Son ;<sup>1</sup> but we name Him Spirit of the Son ; for “if any have not the Spirit of Christ,” saith the holy Apostle, “he is none of His.”

And that He is manifested and imparted to us through the Son, we confess ; for “He breathed on them,” we read, “and said to His disciples, Receive the Holy Ghost.” Even as of the sun are originated both the sunbeam and its illumination ; for the sun is the fountain of both ; and it is through the sunbeam that the illumination is imparted to us, and this it is which enlightens us and is partaken of by us. But we neither speak of the Son as Son of the Spirit, nor yet as originated of the Spirit.

In the xiith chapter (*de divinis nominibus*), the authenticity of which has been questioned by some, John of Damascus makes these further statements :—

Ὁ Πατὴρ Λόγος γεννήτωρ, καὶ διὰ Λόγου προβολεὺς ἐκφαντορικοῦ Πνεύματος.

The Father is the begetter of the Logos, and through the Logos the projector of the revealing Spirit.

Τὸ δὲ Πνεῦμα τὸ ἅγιον ἐκφαντορικῇ τοῦ κρυφίου τῆς Θεότητος δύναμις τοῦ Πατρὸς· ἐκ Πατρὸς μὲν δι' τοῦ ἐκπορευομένης, οὐ γεννητῶς.

The Holy Spirit is the Father's Power revealing the secrets of the Godhead ; proceeding from the Father through the Son, but not by way of generation.

<sup>1</sup> Thomas Aquinas, commenting on this passage of Damascene, charges him with the error of the Nestorians, condemned by the Council of Ephesus. But unjustly, for the Nestorians denied that the Spirit proceeded from the Father *through the Son*, which John of Damascus distinctly affirms.

And in the last chapter of the Book, the xiiiith :—

Εἰκὼν τοῦ Πατρὸς ὁ Υἱὸς, καὶ τοῦ Υἱοῦ τὸ Πνεῦμα, δι' οὗ ὁ Χριστὸς ἐνοικῶν ἀνθρώπῳ δίδωσιν αὐτῷ τὸ κατ' εἰκόνα. The Son is the Father's image, and the Spirit the Son's, through whom Christ, dwelling in man, giveth to him the prerogative of being in the image of God.

Θεὸς τὸ Πνεῦμα τὸ ἅγιον μέσον τοῦ ἀγεννήτου καὶ τοῦ γεννητοῦ, καὶ δι' Υἱοῦ τῷ Πατρὶ συναπτόμενον. The Holy Spirit is God, being intermediate between the Unbegotten and the Begotten, and connected with the Father through the Son.

Thus, in a chain of three links, the third may be said to "*proceed*" (προέρχεσθαι) from both the preceding links, but to *issue forth*, or *emanate*, originally (ἐκπορεύεσθαι) from the first link only. By some such notion the doctrine of the Eastern and Western Church might perhaps be reconciled, preserving both the *monarchia* of the former, and the *double procession* of the latter.

The Western Church is unwilling to surrender the doctrine of the double Procession, because it seems to be scriptural,—“He shall receive of Mine,”—and almost essential to the deep comfort of our Lord's promise in the xivth chapter of St. John. Our Lord there, being about to withdraw His own bodily presence, seems to promise that His spiritual presence shall be continued to His Church in the “other Comforter” (ἄλλος παράκλητος) whom He will send,—“another,” and yet not another, for he adds, “I will not leave you bereaved, I will come to you.” Now, unless the Spirit *proceedeth from the Son*, so as to be in very truth *the Spirit of the Son*, we seem to lose somewhat of the full comfort of this promise. We wish to believe that the Spirit is the Son's Vicar, as completely as the Son was the Father's Vicar. So that, as the Son could say, “He that hath seen Me hath seen the Father,” so we may say, “He that hath the Spirit hath the Son;”—in the presence of the Holy

Comforter we have the *spiritual* presence of our blessed Lord and Saviour.

Would it not be helpful towards a reconciliation of the Eastern and Western Churches in this matter, if theologians would agree to translate *ἐκπορεύεσθαι* *emanate*, reserving the word *procession* for the *ἐκχυσίς* of Acts ii. 33? With this distinction, the Eastern Church would probably concede at once the "double Procession."

## CHAPTER V.

### ON THE CHURCH.

THE description of the Church, and of its *notes* and *constitution*, given in this chapter, may be abundantly illustrated from the writings of the early Fathers.

ST. CLEMENT, writing at Rome, and familiar with the perfect military organisation of the Roman Empire, naturally compares the Church to an army subordinate to its officers, and insists on the note of *discipline* :—

Cap. xxxvii. Στρατευσώμεθα οὖν, Let us serve with all energy, ἄνδρες ἀδελφοί, μετὰ πάσης ἐκτεν- my brethren, under Christ's fault- είας ἐν τοῖς ἀμύμοις προστάγμασιν less ordinances. Let us consider αὐτοῦ. Κατανοήσωμεν τοὺς σταρα- the soldiers who serve under our τενομένους τοῖς ἡγουμένοις ἡμῶν, temporal rulers, how orderly, how πῶς εὐτάκτως, πῶς εὐέλκτως, πῶς submissively, how obediently, they ὑποταγεμένους, ἐπιτελοῦσι τὰ δια- perform their duties. They are τασσόμενα. Οὐ πάντες εἰσὶν ἑπαρ- not all prefects, nor tribunes, nor ρχοι, οὐδὲ χιλιάρχοι, οὐδὲ ἑκατόν- centurions, nor captains of fifties, ταρχοι, οὐδὲ πεντηκόνταρχοι, οὐδὲ nor the rest ; but each in his own τὸ καθεξῆς· ἀλλ' ἕκαστος ἐν τῷ rank executes the orders of the ἰδίῳ τάγματι τὰ ἐπιτασσόμενα ὑπὸ the emperor and his generals. The τοῦ βασιλέως καὶ τῶν ἡγουμένων higher in rank cannot do without ἐπιτελεῖ. Οἱ μεγάλοι δίχα τῶν the lower, nor the lower without μικρῶν οὐ δύνανται εἶναι, οὔτε οἱ the higher. There is a kind of μικροὶ δίχα τῶν μεγάλων· σύγ- tempering together of all ; and

κρασις τίς ἐστιν ἐν πᾶσι, καὶ ἐν  
τούτοις χρήσις. Λάβωμεν τὸ σῶμα  
ἡμῶν. Ἡ κεφαλὴ δίστα τῶν πο-  
δῶν οὐδὲν ἐστιν, οὕτως οὐδὲ οἱ  
πόδες δίστα τῆς κεφαλῆς· τὰ δὲ  
ἐλάχιστα μέλη τοῦ σώματος ἡμῶν  
ἀναγκαῖα καὶ ἐχρηστά εἰσιν ὅλην  
τῷ σώματι. Ἀλλὰ πάντα συμπεῖ,  
καὶ ὑποταγῇ μὲν χρῆται εἰς τὸ  
σώζεσθαι ὅλον τὸ σῶμα.

therein lies their usefulness. Let  
us take the example of our body.  
The head is nothing without the  
feet, the feet nothing without the  
head. Our smallest members are  
necessary and serviceable to the  
whole body. All conspire to-  
gether, and adopt one rule of  
subordination for the well-being  
of the whole body.

ST. IGNATIUS is the first Christian writer who insists  
on the threefold orders of the ministry as a note of the  
Church. His seven Epistles (the shorter recension) were  
written on his journey from Antioch to Rome, A.D. 107.

*Ep. ad Trallianos*, cap. ii. Ὅταν γὰρ τῷ ἐπισκόπῳ ὑποτάσ-  
σεσθε ὡς Ἰησοῦ Χριστῷ, φαίνεσθέ  
μοι οὐ κατὰ τὸ ἀνθρώπινον ζῶντες,  
ἀλλὰ κατὰ Ἰησοῦν Χριστὸν, τὸν δι'  
ἡμᾶς ἀποθανόντα, ἵνα πιστεύσαντες  
εἰς τὸν θάνατον αὐτοῦ τὸ ἀποθανεῖν  
ἐκφύγητε. Ἀναγκαῖον οὖν ἐστίν,  
ὥσπερ ποιεῖτε, ἀνευ τοῦ ἐπισκόπου  
μηδὲν πράσσειν ὑμᾶς. Ἀλλ' ὑπο-  
τάσσεσθε καὶ τῷ πρεσβυτερίῳ, ὡς  
τοῖς ἀποστόλοις Ἰησοῦ Χριστοῦ τῆς  
ἐλπίδος ἡμῶν, ἐν ᾧ διάγοντες εὐρε-  
θισώμεθα. Δεῖ δὲ καὶ τοὺς δια-  
κόνους, ὄντας μυστήριον Ἰησοῦ  
Χριστοῦ, κατὰ πάντα τρόπον ἀρέσ-  
κειν. Οὐ γὰρ βρωμάτων καὶ  
ποτῶν εἰσιν διάκονοι, ἀλλ' Ἐκκλη-  
σίας Θεοῦ ὑπηρεταί. Δέον οὖν  
αὐτοὺς φυλάσσεσθαι τὰ ἐγκλήματα  
ὡς πῦρ.

Chap. 2. For when you are  
subject to your Bishop as to Jesus  
Christ, you seem to me to be  
living not according to man, but  
according to Jesus Christ, who  
died for us, that believing in His  
death ye might be saved from  
death. 'Tis needful then, and  
indeed your wont, to do nothing  
without your Bishop. But, fur-  
ther, be subject to your Presby-  
tery, as to the Apostles of Jesus  
Christ, who is our hope, in whom  
I pray we may be found abiding.  
The Deacons, too, ought in all  
ways to have the good will of all,  
being a revealed ordinance of Jesus  
Christ.<sup>1</sup> For they are not minis-  
ters of meat and drink merely,  
but servants of God's Church.  
Therefore must they avoid all  
blame as they would avoid fire.

<sup>1</sup> If we may read *μυστηρίου* or *μυστηρίων*, with Vossius, the sense  
will be "ministers of the mysteries of Jesus Christ."

Cap. iii. Ὁμοίως πάντες ἐντρέ-  
πέσθωσαν τοὺς διακόνους ὡς ἐντο-  
λὴν Ἰησοῦ Χριστοῦ, καὶ τὸν ἐπίσ-  
κοπον ὡς Ἰησοῦν Χριστὸν, ὄντα  
τὸν τοῦ Πατρὸς, τοὺς δὲ πρεσβυτέ-  
ρους ὡς συνέδριον Θεοῦ, καὶ ὡς  
σύνδεσμον ἀποστόλων. Χωρὶς  
τούτων Ἐκκλησία οὐ καλεῖται.

Chap. 3. Likewise let all revere  
the Deacons as a commandment  
of Jesus Christ; and the Bishop  
as Jesus Christ Himself, the Son  
of the Father; and the Presby-  
ters as God's Council, and as a  
college of apostles. Without  
these a Church forfeits her name.

IRENÆUS insists on the tradition of the true Faith as  
a note of the Church, and on the continuity of ministerial  
succession as a safeguard of the Faith:—

*Contra Hæreses*, I. cap. x. Ἡ μὲν γὰρ Ἐκκλησία, καίπερ καθ'  
ὅλης τῆς οἰκουμένης ἕως περάτων  
τῆς γῆς διεσπαρμένη, παρὰ δὲ τῶν  
ἀποστόλων καὶ τῶν ἐκείνων μαθη-  
τῶν παραλαβοῦσα τὴν εἰς ἓνα Θεόν,  
Πατέρα παντοκράτορα, τὸν πεποιη-  
κότα τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὰς  
θαλάσσας καὶ πάντα τὰ ἐν αὐτοῖς,  
πίστιν· καὶ εἰς ἓνα Χριστὸν Ἰησοῦν,  
τὸν ὅλον τοῦ Θεοῦ, τὸν σαρκωθέντα  
ὑπὲρ τῆς ἡμετέρας σωτηρίας· καὶ εἰς  
Πνεῦμα ἅγιον, τὸ διὰ τῶν προφητῶν  
κεκηρυχὸς τὰς οἰκονομίας, καὶ τὰς  
ἐλεύσεις καὶ τὴν ἐκ παρθένου γέν-  
νησιν καὶ τὸ πάθος καὶ τὴν ἔγερσιν  
ἐκ νεκρῶν καὶ τὴν ἔνσαρκον εἰς  
τοὺς οὐρανοὺς ἀνάληψιν τοῦ ἡγαπη-  
μένου Χριστοῦ Ἰησοῦ τοῦ κυρίου  
ἡμῶν, καὶ τὴν ἐκ τῶν οὐρανῶν ἐν  
τῇ δόξῃ τοῦ Πατρὸς παρουσίαν  
αὐτοῦ ἐπὶ τὸ ἀνακεφαλαιώσασθαι  
τὰ πάντα, καὶ ἀναστῆσαι πᾶσαν  
σάρκα πάσης ἀνθρωπότητος. . . .

Τοῦτο τὸ κήρυγμα παρεληφνῆα  
καὶ ταύτην τὴν πίστιν, ὡς προέ-  
φαμεν, ἡ Ἐκκλησία, καίπερ ἐν  
ὁλῳ τῇ κόσμῳ διεσπαρμένη, ἐπι-

For the Church, though dis-  
persed throughout the world unto  
the ends of the earth, yet hath re-  
ceived from the Apostles and their  
disciples THE FAITH, believing  
in one God, the Father Almighty,  
maker of heaven and earth and  
seas, and all that is therein; and  
in one Christ Jesus, the Son of  
God, made flesh for our salva-  
tion; and in the Holy Ghost,  
who by the prophets preached  
the dispensations, and the ad-  
vents, and the birth of a virgin,  
and the passion, and the resur-  
rection from the dead, and the  
assumption incarnate into the  
Heavens of the well-beloved  
Christ Jesus our Lord, and His  
return from Heaven in the glory  
of the Father, to gather all things  
to Himself, and to raise to life  
all flesh of all mankind.

Such is the doctrine preached,  
and such the Faith which (as we  
said above) the Church hath re-  
ceived, and which, though dis-

μελῶς φυλάσσει, ὡς ἓνα οἶκον οὐσα· καὶ ὁμοίως πιστεύει τοῦτοις, ὡς μίαν ψυχὴν καὶ τὴν αὐτὴν ἔχουσα καρδίαν, καὶ συμφώνως ταῦτα κηρύσσει καὶ διδάσκει καὶ παραδίδωσιν, ὡς ἐν στόμα κεκτημένη. Καὶ γὰρ αἱ κατὰ τὸν κόσμον διάλεκτοι ἀνθρώποι, ἀλλ' ἡ δύναμις τῆς παραδόσεως μία καὶ ἡ αὐτή.

persed throughout the world, she diligently preserves, as though she were but a single household. And her faith in these doctrines is unanimous, as though she had one soul, and one and the same heart; and with one accord she preacheth and teacheth and handeth down these things as though she had but one mouth. For various as are the languages of the world, yet one and the same is the power of her transmitted doctrine.

Again, in the Third Book, he insists on this unity of doctrine, derived originally from the Apostles and four Evangelists, and guaranteed to us by the unbroken succession of the Bishops who have transmitted it :—

Cap. iii. (extant in the Latin Version only).

Traditionem itaque Apostolorum, in toto mundo manifestatam, in omni ecclesiâ adest respicere omnibus qui vera velint videre, et habemus annumerare eos, qui ab apostolis instituti sunt episcopi in ecclesiis, et successores eorum usque ad nos.

Therefore the transmitted doctrine of the Apostles, published throughout the world, is in every Church open to the inspection of all who wish to know the truth; and we can count up those who were appointed Bishops by the Apostles in the Churches, and their successors, down to our own time.

Then follows the famous passage, in which Irenæus gives, by way of example, the succession of Roman Bishops from *Linus*, ordained by the blessed Apostles St. Peter and St. Paul as their successor, down to *Eleutherus*, who held the see in his own day. The names are the following :—*Linus*, *Anencletus*, *Clemens*, *Evarestus*, *Alexander*, *Xystus*, *Telesphorus*, *Hyginus*, *Pius*, *Anicetus*, *Soter*, *Eleutherus*.

TERTULLIAN insists no less on the *continuity* and *unity* of the Church as a guarantee of true doctrine.

In the book, to which he gave the legal title of *Præscriptio Hæreticorum*, he objects (*præscribit*) against all heretics, that they are, by their own showing, *innovators*, breaking the *continuity* of the tradition of doctrine, and therefore not to be listened to.

To their new-fangled notions he opposes the constancy and continuity of the Church's tradition of doctrine :—

Cap. xx. Apostoli . . . primo The Apostles, having established the faith in Jesus Christ, and founded churches throughout Judea, travelled thence into all the world, preaching the same doctrines of the same creed to all nations. They founded churches in every city, and from these other churches in turn have borrowed, and are daily borrowing, offshoots of the faith and seeds of doctrine, that they may be thus constituted true churches. And by this process of propagation they will be themselves deemed Apostolic, as being the offspring of Apostolic churches. Every kind or *genus* must necessarily be classified under its origin. Therefore it is that all these numerous churches are that one primitive church dating from the Apostles, from which they have all been derived.

Thus clearly did the early Fathers reconcile the two ideas of independent national Churches and one Holy Catholic Church ; Tertullian's rule of *propagation* is the key to the reconciliation. The student who wishes to prosecute the subject further must consult Cyprian *De Unitate Ecclesie* and St. Augustine's great work *De Civitate Dei*.

## CHAPTER VI.

ON THE DOCTRINE OF THE EUCHARIST AS SET FORTH  
BY THE EARLY FATHERS.

No one who is at all conversant with the Christian literature of the first four centuries can fail to allow that the early Fathers habitually speak of the Eucharist as a *Sacrifice* or *Oblation*, and no less habitually affirm that we therein receive the *Body and Blood* of Christ.

Clearly it is of importance to ascertain in what sense they used this language. The following extracts may help the student to judge for himself in this matter.

The limitations of my space, and still more the limitations of my own reading, oblige me to be content with a very few extracts; but scanty though they be, they have been useful to me, and may be perhaps useful to the readers for whose benefit this book is intended. At any rate, the extracts are, I believe, honestly and fairly made.

The first extract shall be the very famous passage in the *Apology* of JUSTIN MARTYR (died about A.D. 164). If his language seem enigmatical, we must remember that he was addressing the Roman Emperor, and would not choose to explain to him very fully the Christian mysteries. (*Apologia* I. c. 65, 66.)

He is describing their form of worship on the Sunday,—  
τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ—

Ἐπειτα προσφέρεται τῷ προεσ- Next there is brought to him  
τῷτι τῶν ἀδελφῶν ἄρτος καὶ ποτή- who presides over the brethren,  
ριον ὕδατος καὶ κράματος, καὶ οὗτος bread and a cup of water and  
λαβὼν, αἶνον καὶ δέξαν τῷ πατρὶ wine; and the president, after re-  
τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ υἱοῦ ceiving it, offers up praise and  
καὶ τοῦ πνεύματος τοῦ ἁγίου ἀνα- glory to the Father of all through  
πέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ the name of the Son and of the

κατηξιώσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὐ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρῶν λαὸς ἐπευφημεῖ λέγων· Ἀμήν. Τὸ δὲ ἀμήν τῇ Ἑβραϊδὶ φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδώσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.

Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῶν εὐχαριστία, ἥς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ διδασκόμενα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν· ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.

Holy Ghost, and makes a lengthened thanksgiving to God for having vouchsafed to bestow these fruits of the earth upon us. And when he has concluded the prayers and thanksgiving, all the people present assent, saying—Amen. (Amen in Hebrew means “So be it.”) So when the president has offered thanks, and all the people have thus assented, those whom we call deacons give to every one present a share of the bread so sanctified by thanksgiving, and of the wine and water, and they carry away some of it for those who are not present.

And this food is called among us a Eucharist. No one may partake of it unless he believe in the truth of our doctrines, and have been washed in baptism for the remission of sins and for regeneration, and be living according to Christ's commandments.

For we do not receive these as common bread or common beverage. But as [by assimilating food] through the operation of the Word of God, our Saviour Jesus Christ, after His incarnation, acquired flesh and blood for our salvation, even so also the food which has received the benediction of that same Word of His in prayer, and which is converted by a like process of assimilation into our flesh and blood, we have learned to regard as the flesh and blood of Him the incarnate Jesus.

Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενο-  
μένοις ὑπ' αὐτῶν ἀπομνημονεύ-  
μασιν, ἃ καλεῖται εὐαγγέλια, οὕτως  
παρέδωκαν ἐντετάλθαι αὐτοῖς· τὸν  
'Ιησοῦν λαβόντα ἄρτον εὐχαριστή-  
σαντα εἰπεῖν· Τοῦτο ποιεῖτε εἰς  
τὴν ἀνάμνησίν μου, τοῦτό ἐστι τὸ  
σῶμά μου· καὶ τὸ ποτήριον ὁμοίως  
λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν·  
Τοῦτό ἐστι τὸ αἷμά μου· καὶ μόνοις  
αὐτοῖς μεταδοῦναι. . . .

For the Apostles, in their com-  
mentaries called the Gospels,  
have left it on record that Jesus  
so commanded them: for He  
took bread, they say, and when  
He had given thanks, He said,  
"Do this in remembrance of Me;  
this is My Body." In like man-  
ner also He took the cup, and  
when He had given thanks, He  
said, "This is My Blood." And  
He allowed them alone (they say)  
to partake thereof. . . .

In this most interesting passage we have to notice, first, that in the early half of the second century, within a few years of the death of the last Apostle, the Eucharist is clearly spoken of as the central act of Christian worship every Lord's Day; and next, the idea that these early Christians regarded it as a merely commemorative feast is absolutely precluded by this very careful and almost laboured enunciation of its doctrinal import. But what is the doctrine? Clearly the writer had no belief in any *transubstantiation* of the bread and wine: had he believed in their transubstantiation, he would not have said—"We do not receive them as *common* bread or *common* wine;" but rather "we do not receive them as being bread and wine at all." Further, the phrase, "We have learned to regard them as the Body and Blood of the incarnate Jesus," is immediately explained to mean whatever the words of Institution meant, neither more nor less. The idea which those words of Christ conveyed to Justin's mind seems to have been this: that as Christ's human body on earth was nourished by bread and wine, and as our human bodies are nourished by bread and wine, so Christ consecrated bread and wine to be a connecting link between Himself and us, and that the power of His divine Word effects this. Further than this the passage goes not. But there

are other allusions to the Eucharist in Justin which help to show how utterly foreign to his mind was that notion which, in the ninth century, came to be called transubstantiation.

In the *Dialogue* with Trypho (p. 296, or cap. 70), after quoting some words of Isaiah (xxxiii. 16), he says—

ὅτι μὲν οὖν καὶ ἐν ταύτῃ τῇ προ-  
φητεῖᾳ περὶ τοῦ ἄρτου, ὃν παρέδωκεν  
ἡμῖν ὁ ἡμέτερος Χριστὸς ποιεῖν εἰς  
ἀνάμνησιν τοῦ τε σωματοποιήσασ-  
θαι αὐτὸν διὰ τοὺς πιστεύοντας εἰς  
αὐτόν, δι' οὗ καὶ παθητὸς γέγονε,  
καὶ περὶ τοῦ ποτηρίου, ὃ εἰς ἀνάμνη-  
σιν τοῦ αἵματος αὐτοῦ παρέδωκεν  
εὐχαριστοῦντας ποιεῖν, φαίνεται.  
It is clear that in this prophecy  
there is a reference to the Bread  
which our Christ enjoined us to  
consecrate in remembrance of the  
Body He had assumed on behalf  
of the believers for whom He  
suffered, and to the Cup which  
He enjoined us to consecrate with  
thanksgiving in remembrance of  
His blood.

Here Justin takes up our Lord's words—"Do this in remembrance of Me," and uses them as meaning "Consecrate bread in remembrance of My Body ; consecrate wine in remembrance of My Blood." In this passage, therefore, we see clearly in what sense he understood our Lord's words—"This is My Body."

In an earlier passage of the same *Dialogue* (p. 260, cap. 41), after quoting Malachi i. 11—"In every place incense shall be offered unto my name and a pure offering" (a passage which the Fathers always refer to the Eucharist), Justin speaks of the Eucharist as a *sacrifice* (θυσία) *offered* (προσφερομένη) to God :—

περὶ δὲ τῶν ἐν παντὶ τόπῳ ὑφ'  
ἡμῶν τῶν ἐθνῶν προσφερομένων  
αὐτῷ θυσίων, τούτῃ τοῦ ἄρτου  
τῆς εὐχαριστίας καὶ τοῦ ποτηρίου  
ὁμοίως τῆς εὐχαριστίας, προλέγει.  
Scripture is here speaking be-  
forehand of those sacrifices which  
are now being offered by us  
Gentiles in every place unto God,  
that is, the bread of the Eucharist,  
and the cup of the Eucharist.

But in what sense does Justin call it a sacrifice and oblation? Only a few lines before we find words which seem to

explain it ; he is speaking of one of the types of the Eucharist in the Jewish ritual, and he says—

τύπος ἦν τοῦ ἁγίου τῆς εὐχαριστίας, ὃν εἰς ἀνάμνησιν τοῦ πάθους, οὃ ἔπαθεν ὑπὲρ τῶν καθαιρομένων τὰς ψυχὰς ἀπὸ πάσης πονηρίας ἀνθρώπων Ἰησοῦς Χριστὸς παρέδωκε ποιεῖν, ἵνα εὐχαριστῶμεν τῷ Θεῷ ὑπὲρ τοῦ τὸν κόσμον ἐκτεκέσθαι σὺν πᾶσι τοῖς ἐν αὐτῷ διὰ τὸν ἀνθρώπον, καὶ ὑπὲρ τοῦ ἀπὸ τῆς κακίας, ἐν ᾗ γεγόναμεν, ἡλευθερωθῆναι ἡμᾶς.

It was a type of the bread of the Eucharist, which Jesus Christ enjoined us to consecrate in remembrance of the passion which He suffered on behalf of all who are purged in their souls from all evil, that we should therein offer thanks to God for having created the world, with all that is in it, for man's sake, and for having delivered us from the evil state in which we were born.

Here he tells us what kind of sacrifice he meant when he called the Eucharist a sacrifice ; he meant a *thank-offering*. The sin-offering was Christ's Passion once for all, and of that sin-offering this *thank-offering* is a remembrance, and also of the fruits of the earth of which we make an oblation.

We will next turn to IRENÆUS (died A.D. 202). In the fourth book (cap. 18), we find him calling the Eucharist an *oblation*, but clearly in the sense of a thank-offering for those fruits of the earth of which we present the bread and wine as a sample.

We find him in the same passage calling the bread and wine distinctly the Body and Blood of Christ, as all the early Fathers do, and as our Lord did in the Institution.<sup>1</sup> The error of transubstantiation not having suggested itself to men's minds, it never occurred to these early writers that they could possibly be misunderstood ; therefore their usual name for the consecrated bread was "the Lord's Body," and their usual name for the wine was "the Lord's Blood." By collating other passages of Irenæus, we shall in his case, as

<sup>1</sup> "Christus panem corpus suum appellans."—*Tertull. Adv. Jud.*, c. 10. See p. 348, *infra*.

in that of Justin, perceive that by thus speaking of the elements he never meant for one moment that their natural substance was in any way changed.

In the seventeenth chapter he had been quoting that same prophecy of Malachi as fulfilled in the Eucharist, saying—

Sed et suis discipulis dans consilium primitias Deo afferre ex suis creaturis, non quasi indigenti, sed ut ipsi nec infructuosi nec ingrati sint, eum qui ex creaturâ panis est, accepit, et gratias egit dicens, "Hoc est Corpus meum." Et calicem similiter qui est ex eâ creaturâ quæ est secundum nos, suum sanguinem confessus est; et Novi Testamenti novam docuit oblationem; quam Ecclesia ab apostolis accipiens in universo mundo offert Deo, Ei qui alimenta nobis præstat, primitias suorum munerum in Novo Testamento de quo in duodecim prophetis Malachias sic præsignificavit :

But when Christ was giving injunctions to His disciples, and bidding them offer to God the first fruits of His creatures, not as though God needed aught, but to show that they were not themselves unfruitful or ungrateful, He took of His creature Bread, and gave thanks, saying, "This is my Body," and similarly the Cup which is also one of the creatures of our lower world, and pronounced it His blood. And thus taught us what the new oblation of the New Testament was to be. And the Church receiving this oblation from the Apostles, throughout the world offers to the great God who gives us food, first-fruits of His Gifts under the New Testament, even as Malachi prophesied:

Then he quotes Malachi i. 11. We notice here the great stress Irenæus lays on the fact that our offering in the Eucharist is of the *fruits of the earth*—an idea constantly reappearing in the early Fathers, and wholly inconsistent with the modern Roman doctrine.

Igitur ecclesiæ oblatio, quam Dominus docuit offerri in universo mundo, purum sacrificium reputatum est apud Deum et acceptum est Ei, non quod indigeat a nobis

Therefore the Church's oblation, which the Lord commanded to be offered throughout the world, is accounted a pure sacrifice and acceptable with God,

sacrificium, sed quoniam is qui offert glorificatur ipse in eo quod offert, si acceptetur munus ejus.

Oportet enim nos oblationem Deo facere, et in omnibus gratos inveniri Fabricatori Deo in sententiâ purâ et fide sine hypocrisi, in spe firmâ, in dilectione ferventi, primitias earum, quæ sunt Ejus, creaturarum offerentes. Et hanc oblationem ecclesia sola puram offert Fabricatori, offerens Ei cum gratiarum actione ex creaturâ Ejus.

Irenæus then shows that heretics (like the Gnostics), who deny that God is the Creator, cannot join in the Eucharist:—

Quomodo autem constabit eis, eum panem in quo gratiæ actæ sint, corpus esse Domini sui et calicem sanguinis ejus, si non ipsum Fabricatoris mundi Filium dicant, id est, Verbum Ejus, per quod lignum fructificat, et defluunt fontes, et terra dat primum quidem fenum, post deinde spicam, deinde plenum triticum in spicâ?

not because God needs any sacrifice from us, but because he who offers it is honoured by the acceptance of the gift he offers. . . .

For it is our duty to make this oblation to God, and in all things show ourselves grateful to God our Maker, with a pure intention and faith unfeigned, firm hope and fervent love, offering the first-fruits of those creatures which all belong to Him. And this oblation the Church alone can offer in its purity to the Maker, offering to Him of His creatures with thanksgiving.

heretics (like the Gnostics), who deny that God is the Creator, cannot join in the

How can such heretics consistently say that the Bread broken with thanksgiving is the Lord's Body, and the Cup the cup of His Blood, if they do not allow that our Lord is the Son of the Creator of the world, and is that Word of God whereby the vine bears fruit and waters flow, and the earth yields first the blade, then the ear, and then the full corn in the ear?

This passage surely throws back a most instructive light on that former passage of Justin's *Apology*, showing why he gave so much prominence to the creative Word of God. Christ, the Word of God, might well call these fruits of the earth His Body and His Blood, for He was their Creator, and it was only through His divine energy that they could pass into our substance. Passing into our substance in the Eucharist with the blessing of the Word upon them, they should bring us into communion with Him.

Nor can they who do not believe in the Resurrection join properly in the Eucharist.

Πὼς τὴν σάρκα λέγουσιν εἰς φθορὰν χωρεῖν, καὶ μὴ μετέχειν τῆς ζωῆς, τὴν ἀπὸ τοῦ σώματος τοῦ Κυρίου, καὶ τοῦ αἵματος αὐτοῦ τρεφομένην; Ἡ τὴν γνώμην ἀλλάξαίνωσαν, ἢ τὸ προσφέρειν τὰ εἰρημένα παραιτῶσθωσαν. Ἡμῶν δὲ σύμφωνος ἡ γνώμη τῇ εὐχαριστίᾳ, καὶ ἡ εὐχαριστία βεβαίῳ τὴν γνώμην. Προσφέρομεν δὲ αὐτῷ τὰ ἴδια, ἐμμελῶς κοινωνίαν καὶ ἔνωσιν ἀπαγγέλλοντες, καὶ ὁμολογοῦντες σαρκὸς καὶ πνεύματος ἔγερσιν. Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβάνομενος τὴν ἐκκλησίαν τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα ἐπιτελεῖται τε καὶ οὐρανίου οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας, μηκέτι εἶναι φθαρτά, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστάσεως ἔχοντα.

How can they say that the flesh goes to corruption and partakes not of eternal life, if that flesh be nourished from the Lord's Body and Blood? Either let them change their doctrine, or let them abstain from these oblations;—howbeit our doctrine is in harmony with the Eucharist, and the Eucharist confirms our doctrine. We offer to God that which is *His own*, therein consistently declaring our fellowship and union with Him, and acknowledging a Resurrection of flesh and spirit. For as earthly bread, receiving the invocation of God, is no longer common bread, but a Eucharist, consisting of two things, one earthly [the bread], the other heavenly [the Word]; so also our bodies, partaking of that Eucharist, we believe to be no longer mortal, having the assurance of a resurrection to eternal life.

We cannot fail to notice how this passage corresponds with the doctrine of our English Church Catechism,—the Sacrament consisting of two parts, the outward and visible and the inward and spiritual,—and with the prayer on delivery that it may “preserve our *body* and *soul* to everlasting life.”

In the fifth book (chap. 2) there is a passage quite in the same vein of thought as that already quoted from Justin's *Apology*. Reading such passages as these, we cannot but thank God for the clearness and simplicity which our theo-

logy has gained from the advance of natural philosophy. To us it is almost a truism that God works physical effects by physical means, and spiritual effects by spiritual means. And if ever, as in the sacraments, *physical* and *spiritual* means are combined, we see clearly that the *former* is used only as an outward and visible sign and consecrated pledge of the equally real though invisible presence of the *latter*; and that it is to the agency of the *latter* that the spiritual effect is due. God's grace needs no *material* vehicle.<sup>1</sup> All this is true, and we do well to keep our sacramental doctrine clear of any such theory. But no less undoubtedly was Irenæus right in seeing, in Christ's consecration of the earth's fruits to sacramental purposes, a clear protest against the shallow *Manichæanism* or *Spiritualism* that would degrade and desecrate all that is *bodily* or *material*, as having no place or function in the realm of grace. And such is the main purpose of the following passage:—

Ἐπειδὴ μέλη αὐτοῦ ἐσμέν, καὶ Ἰνasmuch as we are members  
διὰ τῆς κτίσεως τρεφόμεθα, τὴν δὲ of Him, and are nourished by  
κτίσιν ἡμῖν αὐτὸς παρέχει, τὸν what He has created, He Him-  
ἥλιον αὐτοῦ ἀνατέλλων, καὶ βρέχων, self bestowing on us these crea-  
καθὼς βούλεται, τὸ ἀπὸ τῆς κτίσεως tures, making His sun to rise and  
ποτήριον, αἷμα ἰδίων ὡμολόγησεν, His rain to fall according to His  
ἐξ οὗ τὸ ἡμέτερον δεύει αἷμα, καὶ will, therefore the cup of wine of  
τὸν ἀπὸ τῆς κτίσεως ἄρτον, ἰδίων His creating He acknowledged to  
σῶμα διεβεβαίωσατο, ἀφ' οὗ τὰ be His own blood, wherewith He  
ἡμέτερα ἀβζει σώματα. imbues our blood, and the bread

Ὅποτε οὖν καὶ τὸ κεκραμένον of His creating He affirmed to be  
ποτήριον καὶ ὁ γεγωνὺς ἄρτος ἐπι- His own body wherewith He  
δέχεται τὸν λόγον τοῦ Θεοῦ, καὶ makes our bodies grow.  
γίνεται ἡ εὐχαριστία σῶμα Χρισ- When therefore the mixed  
τοῦ, ἐκ τούτων δὲ ἀβζει καὶ συνλσ- chalice and the created bread  
ταται ἡ τῆς σαρκὸς ἡμῶν ὑπόστα- receive the Word of God and

<sup>1</sup> Archbishop Trench, and indeed Chrysostom (in his Homily on Matt. ix.) point out, in the case of the healing of the woman who touched the hem of Christ's garment, that Christ gently but clearly reprobated what was superstitious in her faith.

οις· πῶς δεκτικὴν μὴ εἶναι λέγουσι τὴν σάρκα τῆς δωρεᾶς τοῦ Θεοῦ, ἥτις ἐστὶ ζωὴ αἰώνιος, τὴν ἀπὸ τοῦ σώματος καὶ αἵματος τοῦ Κυρίου τρεφόμενῃ, καὶ μέλος αὐτοῦ ὑπάρχουσαν; Καθὼς ὁ μακάριος Παῦλος φησιν, ἐν τῇ πρὸς Ἐφεσίου ἐπιστολῇ· ὅτι μέλη ἐσμὲν τοῦ σώματος, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ· οὐ περὶ πνευματικοῦ τινὸς καὶ ἀοράτου ἀνθρώπου λέγων ταῦτα· τὸ γὰρ πνεῦμα οὐτε ὁστέα οὐτε σάρκα ἔχει· ἀλλὰ περὶ τῆς κατὰ τὸν ἀληθινὸν ἀνθρώπου οἰκονομίας, τῆς ἐκ σαρκὸς καὶ νεύρων καὶ ὀστέων συνεστῶσης· ἥτις καὶ ἐκ τοῦ ποτηρίου, αὐτοῦ, ὃ ἐστὶ τὸ αἷμα αὐτοῦ, τρέφεται, καὶ ἐκ τοῦ ἄρτου, ὃ ἐστὶ τὸ σῶμα αὐτοῦ, αἰξεται. Καὶ ὅνπερ τρόπον τὸ ξύλον τῆς ἀμπέλου κλιθέν ἐν τῇ γῇ τῷ ἰδίῳ καιρῷ ἐκαρποφόρησε, καὶ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν καὶ διαλυθεὶς, πολλοστὸς ἡγέρθη διὰ τοῦ πνεύματος τοῦ Θεοῦ τοῦ συνέχοντος τὰ πάντα· ἔπειτα δὲ διὰ τῆς σοφίας τοῦ Θεοῦ εἰς χρῆσιν ἐλθόντα ἀνθρώπων, καὶ προσλαμβάνόμενα τὸν λόγον τοῦ Θεοῦ, εὐχαριστία γίνεται, ὅπερ ἐστὶ σῶμα καὶ αἷμα τοῦ Χριστοῦ· οὕτως καὶ τὰ ἡμέτερα σώματα ἐξ αὐτῆς τρεφόμενα καὶ τεθέντα εἰς τὴν γῆν καὶ διαλυθέντα ἐν αὐτῇ ἀναστήσεται ἐν τῷ ἰδίῳ καιρῷ, τοῦ λόγου τοῦ Θεοῦ τὴν ἔγερσιν αὐτοῖς χαριζομένου εἰς δόξαν Θεοῦ καὶ πατρὸς· ὅς ἐν τῷ τῷ θνητῷ τὴν ἀθανάσιαν περιποιεῖ, καὶ τῷ φθαρτῷ

the Eucharist becomes Christ's body;<sup>1</sup> and when by these the substance of our flesh grows and consists,—how can they say that the flesh is not capable of the gift of God, namely life eternal, when it is fed with the Body and Blood of Christ and is His member? Even as the blessed Paul speaks in his Epistle to the Ephesians, saying that we are “members of His body, of His flesh, and of His bones.” St. Paul is not here speaking of a spiritual invisible man within us merely,—for the spirit has neither bones nor flesh,—but of our truly human organisation, consisting of flesh and nerves and bones,—an organisation that is nourished by the cup which is His Blood, and increased by the bread which is His Body.

And like as the plant of the vine, put into the ground, in due time bore fruit; and the grain of wheat, falling into the earth and so dissolved, rose again with large increase, by the Spirit of God which sustaineth all things; and then these fruits of the earth, by God's wisdom, became fit for man's food, and now receiving the Word of God, become a Eucharist, which is Christ's Body and Blood;—even so our bodies also, nourished by that Eucharist, and then laid in the earth, and dissolved therein, will rise in due

<sup>1</sup> See comments on this very usual phrase at pp. 328, 348.

τὴν ἀφθαρσίαν προχαρίζεται, ὅτι  
δύναμις τοῦ Θεοῦ ἐν ἀσθενείᾳ τε-  
λειοῦται.

time, the Word of God vouchsaf-  
ing to them this resurrection, to  
the Glory of God the Father,  
who clothes the mortal with im-  
mortality, and grants to the  
corruptible incorruption,—God's  
power being thus perfected in  
weakness.

The point on which Irenæus is here insisting is, that *body* as well as soul is sanctified by the Eucharist to everlasting life. Even so our Church—"The Body of our Lord Jesus Christ which was given for thee, preserve thy *body* and *soul* unto everlasting life." Irenæus's reasoning against the Gnostics, who denied the resurrection of the body, comes to this: none could deny that the consecrated bread and wine passed into the substance of our bodies; no Christian could deny that by virtue of Christ's word it carried with it the efficacy of His Body and Blood; therefore the efficacy of Christ's Body and Blood passes into the substance of our bodies. Allowing for the very different philosophy of causation which the progress of science has brought about, this is quite reconcilable with what our Church teaches. Irenæus attributes the whole power and efficacy of the Eucharist to the word of Institution; so does our Church. The only difference is that in *his* conception (after the manner of his time), the word spoken over a thing was supposed to impart to the thing itself a secret virtue which remained in it; whereas, in our conception, the word spoken over the bread was a *promise* to the recipient, the fulfilment of which believers effectually claim by their act of consecrating and eating the bread. In both views, that of Irenæus and that of our Church, the bread remains bread, and the wine remains wine, from first to last.

There is an interesting fragment of Irenæus, which shows how even at that early date (before the close of the second century) the custom of calling the bread and wine the Lord's

Body and the Lord's Blood, was beginning to be misunderstood by the *uneducated* Christians ; and how promptly the better instructed corrected the misunderstanding.

Χριστιανῶν γὰρ κατηχουμένων  
 δούλους Ἑλλήνες συλλαβόντες, εἴτα  
 μαθεῖν τι παρὰ τούτων δῆθεν ἀπόβ-  
 ῃτον περὶ Χριστιανῶν ἀναγκάζον-  
 τες, οἱ δοῦλοι οὗτοι, μὴ ἔχοντες πῶς τὸ  
 τοῖς ἀναγκάζουσι καθ' ἡδονὴν εἶναι,  
 παρόσον ἤκουον τῶν δεσποτῶν τὴν  
 θέαν μετέληψιν αἷμα καὶ σῶμα εἶναι  
 Χριστοῦ, αὐτοὶ νομίσαντες τῷ ὄντι  
 αἷμα καὶ σάρκα εἶναι, τοῦτο ἐξείπον  
 τοῖς ἐκζητοῦσιν. Οἱ δὲ λαβόντες  
 ὡς αὐτόχρημα τοῦτο, τελείσθαι  
 Χριστιανοίς, καὶ δὴ τοῦτο τοῖς  
 ἄλλοις Ἑλλήσιν ἐξεπόμενον, καὶ  
 τοὺς μάρτυρας Σάγκτον καὶ Βλαν-  
 διναν ὁμολογήσαι διὰ βασάνων  
 ἠνάγκαζον. Οἷς εὐστόχως Βλαν-  
 δίνα ἐπαβήρσιάσατο, Πῶς ἂν, εἰ-  
 ποῦσα, τούτων ἀνάσχοιντο οἱ μὴδὲ  
 τῶν ἐφειμένων κρεῶν δι' ἀσκήσιν  
 ἀπολαύοντες ;—*Fragmenta*, xiii.

The Greeks seized some slaves belonging to families of Christian catechumens, and compelled them to discover and report some of the Christians' secrets. And the slaves, having nothing to report that would be of the kind desired by their inquisitors, except what they used to hear their masters say about the Holy Communion being the Blood and Body of Christ, and thinking this meant actual Blood and Flesh, reported this to their interrogators. And the Greeks, understanding that the Christians really ate flesh and blood, bruited this abroad to the rest of the Greeks, and were for compelling the martyrs Sanctus and Blandina to confess it by torture. Then Blandina made them answer admirably to the point. "How," she said, "could we possibly endure to eat such food, when in our strict discipline we do not allow ourselves to taste even lawful animal food?"

Obviously he who wrote this anecdote could not believe, nor could the Christians for whom he wrote believe, that the elements were really transubstantiated into flesh and blood.

But in another fragment he sets the matter quite at rest by calling them *figures* or *emblems* of Christ's Body and Blood,—as our Catechism calls them "outward and visible signs."

It is one of the fragments which Pfaff transcribed and edited (xxxviii.)

The fragment begins with the favourite quotation from Malachi, and goes on to quote St. Paul's exhortation to "present our bodies a living sacrifice" (Rom. xii. 1), and "to offer the sacrifice of praise, that is, the fruit of our lips" (Heb. xiii. 15), for these sacrifices are spiritual, and we are to worship in spirit and in truth.

Διότι καὶ ἡ προσφορά τῆς εὐχαριστίας οὐκ ἐστὶ σαρκική, ἀλλὰ πνευματικὴ καὶ ἐν τούτῳ καθαρὰ. Προσφέρομεν γὰρ τῷ Θεῷ τὸν ἄρτον καὶ τὸ ποτήριον τῆς εὐλογίας εὐχαριστοῦντες αὐτῷ, ὅτι τῇ γῇ ἐκέλευσεν ἐκφῦσαι τοὺς καρπούς τούτους εἰς τροφήν ἡμετέραν, καὶ ἐνταῦθα τὴν προσφορὰν τελέσαντες ἐκκαλοῦμεν τὸ Πνεῦμα τὸ ἅγιον, ὅπως ἀποφῇ τὴν θυσίαν ταύτην καὶ τὸν ἄρτον σῶμα τοῦ Χριστοῦ καὶ τὸ ποτήριον τὸ αἷμα τοῦ Χριστοῦ, ἵνα οἱ μεταλαβόντες τούτων τῶν ἀντιτύπων, τῆς ἀφέσεως τῶν ἁμαρτιῶν καὶ τῆς ζωῆς αἰωνίου τύχωσιν. Οἱ οὖν ταύτας τὰς προσφοράς ἐν τῇ ἀναμνήσει τοῦ Κυρίου ἄγοντες, οὐ τοῖς τῶν Ἰουδαίων δόγμασι προσέρχονται, ἀλλὰ πνευματικῶς λειτουργοῦντες τῆς σοφίας υἱοὶ κληθῆσονται.

Wherefore the offering also of our Eucharist is not carnal, but spiritual, and therefore pure. For we offer to God the bread and cup of blessing, giving thanks unto Him, for having commanded the earth to bring forth these fruits for our nourishment; and then having completed the oblation, we invoke the Holy Ghost that He would make us see in this sacrifice—in the bread the Body of Christ, and in the cup the Blood of Christ, in order that they who partake of these *Emblems*, may obtain remission of sins and eternal life. They, then, who make these oblations in remembrance of the Lord, do not approach the opinions of the Jews, but worshipping God spiritually shall be called sons of wisdom.

Here, plainly, Irenæus calls the bread and wine emblems or *counterparts* (ἀντίτυπα) of the Body and Blood of Christ.

So TERTULLIAN (died A.D. 220), being about twenty years younger than Irenæus. In the *de Oratione*, written early, before his *Montanism*, he observes (cap. vi.) :—

*Panem nostrum quotidianum da nobis hodie*, spiritualiter potius intelligamus; Christus enim panis noster est, quia vita Christus et vita panis. *Ego sum*, inquit, *panis vite*. Et paulo supra: *Panis est sermo Dei vivi, qui descendit de calis*. Tum quod et corpus Ejus in pane censetur: *Hoc est corpus meum*. Itaque petendo panem quotidianum, perpetuitatem postulamus in Christo, et individuitatem a corpore Ejus.

The prayer "Give us this day our daily bread," we ought to interpret spiritually; for Christ is our bread, because Christ is life and bread is life. "I am the bread of life," He says. And a few verses before, "The bread is the Word of the living God that cometh down from Heaven." Then again, because His Body is understood in the bread (He says), "This is My Body." Therefore in this prayer for daily bread we ask that we may ever abide in Christ, and be never divided from His Body.

The word "censetur" is instructive; and so is the bringing together of those passages in John vi., where Christ said "I am bread," with the saying at the Supper, "The bread is My Body."

Again refuting the Marcionites, who looked upon *matter* as purely evil, Tertullian reminds them how Christ had recourse to material things for holiest purposes, consecrating water for baptismal regeneration, and bread "to represent His own very Body, even in His sacraments standing in need of the beggarly elements of the Creator."

"Nec panem [reprobavit] quo *ipsum corpus suum representat*, etiam in sacramentis propriis egens mendicitatibus Creatoris."—*Ad. Marc.* i. 14. A believer in the Roman doctrine could not possibly have thus spoken.

Again, in the fourth book against Marcion, he calls the bread *figura corporis*.

He is arguing against those who denied the *reality* of Christ's Body (the Docetæ):—

Cap. xl. Professus itaque Se Saying, that with desire He had concupiscentiâ concupisse edere desired to eat this Passover, and

pascha ut suum (indignum enim ut quid alienum concupisceret Deus), acceptum panem et distributum discipulis corpus suum illum fecit, "hoc est corpus meum" dicendo, id est, *figura corporis mei*. Figura autem non fuisset nisi veritatis esset corpus. Ceterum vacua res, quod est phantasma, figuram capere non posset.

speaking of it as His own (for God could not desire what belonged to another). He took the bread, and distributing it to His disciples, made it His Body by saying, "This is My Body," that is, "a figure of My Body." Now clearly there could not be a figure of a body unless there were a veritable body. An airy thing, such as a phantom, would not admit of figure.

Again, in his treatise *de Resurrectione*, alluding to the 63d verse of John vi., which some heretics made use of to disparage the flesh, he shows them that they misunderstood the passage, and argues that "it was not the material flesh of Christ which was to be eaten to give life, but *the Word*, which is spirit, to be eaten by the spiritual part of the man through faith."<sup>1</sup> The passage is as follows:—

Cap. xxxvii. Sic etsi carnem ait nihil prodesse ex materiâ dicti dirigendus est sensus. Nam quia durum et intolerabilem existimaverunt sermonem Ejus, quasi vere carnem suam illis edendam determinasset, ut in spiritum disponeret statum salutis, præmisit, "Spiritus est qui vivificat," atque ita subjunxit, "caro nihil prodest," ad vivificandum scilicet. Exsequitur etiam quid velit intelligi *spiritum*: "Verba quæ locutus sum vobis, spiritus sunt, vita sunt." Sicut et supra: "Qui audit sermones meos, et credit in Eum qui Me misit, habet vitam æternam, et in

Thus, although Christ says that the flesh profiteth nothing, His meaning must be pointed by the context. For seeing that the Jews thought His language hard and shocking, *as though He had asserted that His flesh was really to be eaten by them*, and wishing to refer the state of salvation to the spiritual part of man, He began His explanation by saying—"It is the spirit that quickeneth;" and then added—"The flesh profiteth nothing," that is, towards giving life. Then He proceeds to explain the meaning of *Spirit*: "The words which I have spoken

<sup>1</sup> Blunt on the *Early Fathers*.

judicium non veniet, sed transiet de morte ad vitam." Itque sermonem constituens vivificatorem, quia spiritus et vita sermo, eundem etiam carnem suam dixit, quia et sermo caro erat factus, proinde in causam vitæ adpetendus et devorandus auditu et ruminandus intellectu et fide digerendus.

to you they are spirit and they are life." As He said above, "He who hears my words, and believes on Him who sent Me, hath eternal life, and shall not come into judgment, but shall pass from death into life."

Thus constituting *the Word* to be the giver of life, because the Word is spirit and life, He called that same Word His flesh, because the Word was made flesh, and so was to be sought after for the sake of life, and to be devoured by hearing, and to be masticated by the understanding, and digested by faith.

Whether Tertullian in this interesting passage rightly interprets our Lord's words or not, this at all events is clear, that by *the flesh of Christ which was to be eaten* he understood spiritual food to be received into the spiritual part of man. This is clear from the passage, beyond doubt. The rubric about spiritual communion at the end of our Service for *the Communion of the Sick*, expresses the same idea.

Thus the doctrine of Tertullian is plain. The bread is not transubstantiated into Christ's Body, but is "*a figure of His Body*," whereby "*He represents to us His Body*," wherein "*His Body is understood*" (censetur).<sup>1</sup> This on one side; but on the other side he is emphatic that there is a most real

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<sup>1</sup> If any doubt what Tertullian meant by this word "censetur," his disciple Cyprian will make it plain. In his sixty-third letter, speaking of the mingled water and wine in the chalice, he says the one represents the people, the other Christ's blood:—"Videmus in aquâ populum intelligi, in vino ostendi sanguinem Christi:"—not *literally* in either case, but (as Waterland would say) "by a just construction."

feeding on Christ in the Eucharist, and that by feeding on Him spiritually, we receive "a perpetual and indivisible union to His Body." Could the doctrine of the Church of England be more exactly expressed? With the hand we receive "the outward and visible sign," and with the spirit we receive the Body and Blood of Christ.

Tertullian repeatedly calls the Eucharist a "*sacrifice*," and the holy table an "*altar*;" see for example a passage in the *de Oratione* (c. 19), where he is discussing the question whether on Wednesdays and Fridays receiving the Eucharist would interfere with the regular office of prayer (*stationes*) appointed on those days :

<p>"Nonne sollemnior erit statio tua si et ad aram Dei steteris? Accepto corpore Domini et reservato utrumque saluum est, et participatio sacrificii, et executio officii."</p>	<p>Will not your office of prayer be the more solemn if you have also stood at God's altar? By receiving and reserving<sup>1</sup> the Lord's Body, you will secure both blessings, that of partaking in the sacrifice, and that of performing your office of prayer.</p>
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But it is abundantly clear that by the word *sacrifice* he means what Justin and Irenæus mean, the Christian's *mincha* or thank-offering of the fruits of the earth (for he too, like them, refers to Mal. i. 10), and also a sacrifice of prayer and praise (as in Heb. xiii. 15, *θυσίαν αἰνεύσεως*). This may be seen by reference to the brief *Apology ad Scapulam*, c. 2, "*sacrificamus purâ prece*;" *Adv. Marc.*, iv. c. 1, "*Sacrificium mundum . . . simplex oratio de conscientia purâ*;" *De Oratione*, c. 28, "*Hæc (oratio) est hostia spiritalis, quæ pristina sacrificia delevit.*"

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<sup>1</sup> Muratori's note on this word tells us that the early Christians used sometimes to take home with them a portion of the consecrated elements, to be eaten at their private prayers; but that this custom was subsequently forbidden by Councils.

There is no passage in the apostolic Fathers, or in Justin, or in Irenæus, or in Tertullian, in which Christ is said to be in any sense sacrificed in the Eucharist. We have Bishop Harold Browne's authority for extending this assertion to Clement of Alexandria and Origen. Therefore, it may be said generally, that for two hundred years the Church never spoke of a *sacrifice* in the Eucharist except as an offering to God of the fruits of the earth, or as an offering of prayer and praise. In these senses the Fathers before Cyprian call it habitually an oblation or sacrifice; but in no other.

In CYPRIAN (died A.D. 258) first appears the further idea of a sacrifice *commemorative* of Christ's death.

From the time of Cyprian<sup>1</sup> it is a fact too plain and notorious to need demonstration, that the Fathers speak of the Eucharist as a sacrifice, with special reference to the Body and Blood of Christ, commemorated and spiritually present in that holy sacrament. St. Cyprian, referring to the priesthood of Melchizedek as a type of Christ's priesthood, says:—

Item in sacerdote Melchisedec	Likewise in the priest Melchizedek
sacrificii dominici sacramentum	we see prefigured the sacrament of the Lord's sacrifice.
prefiguratum videmus. <i>Epist.</i> 63.	

That Cyprian here means the sacrifice of the Lord's death is clear from the following passage in the same epistle:—

Nam quis magis sacerdos Dei	Who was more a priest of the
summi quam Dominus noster	most high God than our Lord
Jesus Christus, qui sacrificium	Jesus Christ, who offered a sacrifice to God the Father?
Deo Patri obtulit? et obtulit hoc	And
idem quod Melchisedec obtulerat,	He offered the same that Melchizedek offered.

<sup>1</sup> For the following illustrations of St. Cyprian's use of the term Eucharistic Sacrifice, I am indebted to Bishop Harold Browne's *Work on the XXXIX. Articles*. Each has been verified.

id est panem et vinum, suum zedek had offered, that is, bread  
scilicet corpus et sanguinem. and wine, meaning His own Body  
and Blood.

He then goes on to argue for the use of wine in the Eucharist, reproving those who wished to use water only, saying :—

Unde apparet sanguinem Christi Christ's; blood is not offered, if  
non offerri, si desit vinum calici. there be no wine in the cup. . .

But that he means *offered commemoratively*, is abundantly evident from what follows a few pages farther :—

<p>Nam si Jesus Christus, Dominus et Deus noster, ipse est summus sacerdos Dei Patris ; et sacrificium Patri Se ipsum primus obtulit, et hoc fieri, in Sui commemorationem præcepit ; utique ille sacerdos vice Christi vere fungitur, qui id quod Christus fecit imitatur ; et sacrificium verum et plenum tunc offert in Ecclesia Deo Patri, si sic incipiat offerre secundum quod ipsum Christum videat obtulisse.</p>	<p>If Jesus Christ, our Lord and God, is Himself the High Priest of God the Father, and first offered Himself a sacrifice to His Father, and then commanded this to be done in remembrance of Him ; then that priest truly performs the part of Christ, who imitates what Christ did ; and then offers a true and full sacrifice in the church to God the Father, if he so begin to offer, as he sees Christ to have offered before.</p>
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<sup>7</sup> These two last passages show the necessity of carefulness in quoting from the Fathers. In modern controversy the first passage (that the Blood of Christ is offered in the Eucharist) is not seldom quoted alone, without the second passage, explaining that by "*offered*," Cyprian meant *offered commemoratively*, drawing a clear and most important distinction between the offering which Christ made *once for all*, and the *commemoration* of it which he enjoined us to make continually, "*in Sui commemorationem præcepit*," in perfect harmony with our Catechism—"for the continual remembrance of the sacrifice of the death of Christ ;" and in perfect

harmony with Holy Scripture—"as often as ye eat this bread and drink this cup, ye do show (or *annunciate*, καταγγέλλετε)<sup>1</sup> the Lord's death till He come" 1 Cor. xi. 26.<sup>2</sup>

Bishop Harold Browne, in his comments on the thirty-first Article, very helpfully sums up the several modes in which the Church of the first four centuries regarded the Eucharist as a sacrifice :—

"First, the Fathers esteemed it an offering or presenting of the gifts of bread and wine, and of the alms of the faithful to the service of God ; secondly, as an offering of the sacrifice of prayer and praise ; thirdly, as a presenting of ourselves, our souls and bodies, and so of the whole mystical body of the faithful, to the Lord ; and fourthly, they esteemed it a memorial of Christ's sacrifice, a recalling of the efficacy of that sacrifice, and a pleading of its efficacy for the salvation of their souls."

This last notion it was that led to those phrases which sound to us exaggerated. "The tremendous and unbloody

<sup>1</sup> St. Paul doubtless had in his mind Exodus xii. 26, 27, "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover. . . ."

<sup>2</sup> On this passage of St. Paul, Theodoret has this important comment, showing how entirely (in the middle of the fifth century) the teaching of the Church was still in harmony with that of the early Fathers whom we have been quoting :—

Μετά γὰρ δὴ τὴν αὐτοῦ παρουσίαν, οὐκέτι χρεία τῶν συμβόλων τοῦ σώματος. διὰ τοῦτο εἶπεν, ἄχρὺς οὐδ' ἂν ἐλθῇ. For after His second Advent there will be no longer any need of symbols of His Body [the Body being itself present]. For this reason St. Paul added the words "Until He come again."

So St. Augustine, a few years earlier—"Non enim Dominus dubitavit dicere Hoc est corpus meum, cum signum daret corporis sui." Our Lord did not hesitate to say, "This is my Body," when He was giving the sign of His Body.—*Contra Adimantum*, xii. 3.

sacrifice," is the phrase applied to it in the Liturgy of St. James.<sup>1</sup>

ST. CHRYSOSTOM (died A.D. 407) calls it "the fearful and tremendous sacrifice" (φοβερά καὶ φρικώδης θυσία.—*Hom.* xxxiv. in 1 Cor.)

But what did Chrysostom mean to imply by this phrase? That Christ was in any sense offered afresh in the Eucharist? No; for this same Father writes (seventeenth *Hom.* on Hebrews, sect. 3):—

Τοῦτο εἰς ἀνάμνησιν γίνεται τοῦ This (the Eucharist) is done in  
τότε γενομένου. Τοῦτο γὰρ ποιεῖτε, commemoration of that which was  
φησιν, εἰς τὴν ἐμὴν ἀνάμνησιν. then done : for Christ said, "Do  
οὐκ ἄλλην θυσίαν, καθάπερ ὁ ἀρ- this in remembrance of me." We  
χιερεὺς τότε, ἀλλὰ τὴν αὐτὴν ἀεὶ offer, not another sacrifice as the  
ποιούμεεν· μᾶλλον δὲ ἀνάμνησιν ἐρ- Jewish high priest did, but ever  
γαζόμεθα θυσίας. the same, or rather we make a  
memorial of a sacrifice.<sup>2</sup>

We see here how St. Chrysostom spoke when he was carefully stating doctrine. In the fervour of his sermons, where his chief purpose was to reprove the irreverence of his hearers, he used language which it is not altogether fair to press into doctrine. At any rate, these declamatory passages should not *now* be quoted for doctrinal purposes without the calmer passages which explain them. For *now* we have to be on our guard against errors unknown in St. Chrysostom's time.

In St. Augustine we find the following passage, among others, showing how he, like Chrysostom, would have

<sup>1</sup> Composed certainly before the end of the third century, for St. Cyril wrote a commentary on it early in the fourth.

<sup>2</sup> So Eusebius, *Demonstr. Evang.* i. 10. "Christ offered a marvellous oblation and sacrifice for the salvation of us all, and charged us to offer unto God continually a memorial instead of a sacrifice, —μνήμην ἀντὶ θυσίας.

deprecat the idea of any other than a *commemorative oblation*.

He is comparing the Christians' *commemorative* sacrifice with the Hebrews' *anticipatory* sacrifice. The Hebrews "prophetiam celebrabant futuræ victimæ :"—

Unde jam Christiani peracti Wherefore Christians celebrate  
ejusdem sacrificii memoriam cele- a memorial of the sacrifice as  
brant, sacrosanctâ oblatione et being now a thing of the past, in  
participatione corporis et san- their sacred oblation and com-  
guinis Christi.—(*Con. Faustum*, munion of the body and blood of  
xx. 18.) Christ.

How truly spiritual was the early Church's conception of the holy Eucharist, appears very clearly in that circular letter which the Nicene Fathers seem to have drawn up before they dispersed, and which is quoted at the end of the first part of the Homily "On the Sacrament of the Body and Blood of Christ."

The passage in the Homily runs thus :—"Whereas by the advice of the Council of Nicene, we ought to lift up our minds by faith, and leaving these inferior and earthly things, there seek it where the Sun of Righteousness ever shineth."

The original passage may be found in the history of the Council by Gelasius of Cyzicus, lib. ii. cap. 30.

Περὶ τῆς θείας τραπέζης, καὶ τοῦ Of the holy table and of the  
ἐπ' αὐτὴν μυστηρίου τοῦ σώματος mystery thereon of the Body and  
καὶ τοῦ αἵματος τοῦ Χριστοῦ. Blood of Christ.

Ἐπὶ τῆς θείας τραπέζης πάλιν Again, on the holy table, there,  
κανταῦθα μὴ τῷ προκειμένῳ ἄρτῳ too, let us not lower our thoughts  
καὶ τῷ ποτηρίῳ ταπεινῶς προσέ- by fixing them on the bread and  
χωμεν. Ἄλλ' ὑψώσαντες ἡμῶν τὴν cup before us. But let us lift up our  
διάνοιαν, πίστει νοήσωμεν κεῖσθαι mind and behold by faith, lying  
ἐπὶ τῆς ἱερᾶς ἐκείνης τραπέζης τὸν on that sacred table, the Lamb of  
ἀμνὸν τοῦ Θεοῦ τὸν αἵροντα τὴν God that taketh away the sin of  
ἀμαρτίαν τοῦ κόσμου, ἀθύτως ὑπὸ the world, sacrificed so unsacri-  
τῶν ἱερέων θυόμενον. Καὶ τὸ ficially by the Jewish priests [or

τίμιον αὐτοῦ σῶμα καὶ αἷμα ἄλη-  
θῶς λαμβάνοντας ἡμᾶς πιστεύειν  
ταῦτα εἶναι τὰ τῆς ἡμετέρας ἀνασ-  
τάσεως σύμβολα. Διὰ τοῦτο γὰρ  
οὔτε πολὺ λαμβάνομεν, ἀλλ' ὀλίγον,  
ἵνα γινώμεν ὅτι οὐκ εἰς πλησμονὴν,  
ἀλλ' εἰς ἀγιασμόν.

sacrificed, though not actually, by  
our priests].<sup>1</sup>

Receiving, verily, His precious  
Body and Blood, let us believe  
that they are the symbols of our  
resurrection. It is for this reason  
that we receive a small quantity  
only, that we may understand the  
object to be not satiety but holi-  
ness.

There is a passage in St. Athanasius's Fourth Epistle  
to Serapion (cap. 19), so nearly resembling this synodal letter  
of the Nicene Fathers, that I am fain to think that St.  
Athanasius must have been the penman of the letter. It is  
as follows:—

He is commenting on John vi. 62-64, and saying that by  
*spirit* and *life* our Lord meant *His own* spirit and life; not  
the Holy Ghost, but His own Spiritual substance, and the  
life that was in his blood:—

Καὶ ἐνταῦθα γὰρ ἀμφοτέρα περὶ  
ἐαυτοῦ εἶρηκε, σάρκα καὶ πνεῦμα·  
καὶ τὸ πνεῦμα πρὸς τὸ κατὰ σάρκα  
διέσπειλεν, ἵνα μὴ μόνον τὸ φαινό-  
μενον, ἀλλὰ καὶ τὸ ἀόρατον αὐτοῦ  
πιστεύσαντες, μάθωσιν ὅτι καὶ ὁ  
λέγει οὐκ ἔστι σαρκικὰ, ἀλλὰ πνευ-  
ματικά.

For in that passage Christ re-  
fers both terms to Himself, both  
“flesh” and “spirit.” And He  
distinguishes between *Spirit* and  
what is *carnal*, in order that they  
may believe, not only in His  
material, but also in His *spiriti-  
ual* substance, and learn that  
what He in this passage is speak-  
ing of is not the carnal but the  
spiritual substance.

Πόσοις γὰρ ἥρκει τὸ σῶμα πρὸς  
βρώσιν, ἵνα καὶ τοῦ κόσμου παντὸς  
τοῦτο τροφή γένηται; ἀλλὰ διὰ  
τοῦτο τῆς εἰς οὐρανοὺς ἀναβάσεως  
ἐμνημόνευσεν τοῦ Ἰησοῦ τοῦ ἀνθρώπου,  
ἵνα τῆς σωματικῆς ἐννόας αὐτοῦς

For only think of the number  
His Body must have sufficed for,  
that it should become food for the  
whole world! But for this very  
reason He made mention of the  
Ascension into Heaven of the Son

<sup>1</sup> I give both renderings, hesitating which to prefer.

ἀφελέκυσσιν, καὶ λοιπὸν τὴν εἰρημένην  
σάρκα βρώσιν ἀνωθεν οὐράνιον, καὶ  
πνευματικὴν τροφήν παρ' αὐτοῦ δι-  
δομένην μάθωσιν. "Ἄ γὰρ λελάληκα,  
φησὶν, ὑμῖν, πνεῦμά ἐστι καὶ ζωή·  
ἴσον τῷ εἰπεῖν· τὸ μὲν δεικνύμενον  
καὶ διδόμενον ὑπὲρ τῆς τοῦ κόσμου  
σωτηρίας ἐστὶν ἡ σὰρξ ἣν ἐγὼ φορῶ·  
ἀλλ' αὕτη ὑμῖν καὶ τὸ ταύτης αἷμα  
παρ' ἐμοῦ πνευματικῶς δοθήσεται  
τροφή.

of Man, that He might draw them  
away from any bodily conception,  
and that they might understand  
further that the flesh He had  
spoken of meant *heavenly food*  
*from above*, and *spiritual nourish-*  
*ment*, which is now being given  
from Him to us. "For," He said,  
"what I have been speaking of  
to you is spirit and life." Which  
is all one as if He had said :—  
"The palpable thing given for  
the world's salvation is the flesh  
which I now wear : but this flesh  
and its blood shall be given you  
from Me *spiritually* as food."

How admirably does Athanasius, here as ever, express the spiritual and truly scriptural doctrine of the church of those early centuries ; and how exactly is that doctrine reflected, here as ever, in our own most Apostolic Prayer-book !

From the quotations now given, it is abundantly clear that the early Fathers insist on the *spiritual* nature of the heavenly food given us in the Eucharist, no less distinctly than our own Formularies.

Outwardly and visibly Bread and Wine are given from the hands of Christ's Minister ; "after an heavenly and spiritual manner" Christ Himself bestows His Body and His Blood.

But there are *other* passages in these same Fathers which may occasion difficulty to a young student, and may *appear at first sight* to favour the lower and less spiritual doctrine of the Church of Rome.

For instance, St. Ambrose speaks of "the Body of Christ lying on the altar ;" St. Cyril of Jerusalem speaks of "hallowing the palm, and receiving therein the Body of Christ ;" St. Jerome speaks of the Priest "making the Body of Christ,"

and "carrying the Body of the Lord in a wicker basket, and His Blood in a glass;" St. Cyprian speaks of "the Blood of the Lord being seen in the Cup;" St. Chrysostom speaks of the hand of the priest "dividing His Flesh, and the mouth being empurpled by His most awful Blood."

A student may well ask, when he reads such quotations, "Did not these early Fathers plainly hold the modern Roman doctrine?"

Two very necessary cautions will remove all his difficulty:—

I. One is given by St. Augustine repeatedly, and is most necessary to be borne in mind. *All men are wont to call signs by the names of the things signified.*

<p>Solet res quæ significat ejus rei nomine quam significat nuncupari; sicut scriptum est, "Septem spicæ septem anni sunt;" non enim dixit, "septem annos significant." . . . Hinc est quod dictum est, "Petra erat Christus:" non enim dixit, "Petra significat Christum," sed tanquam hoc esset, quod utique per substantiam non hoc erat, sed per significationem. (<i>Quæst. in Levit. lvii. See also Locutiones in Gen. xl. 12.</i>)</p>	<p>A thing used as a sign is wont to be called by the name of the thing which it signifies; as it is written, "The seven ears are seven years;" it is not said "signify seven years." . . . So we explain the words, "That Rock was Christ." He said not "the Rock signifies Christ," but speaks of it as <i>being</i> Christ, not meaning that it was Christ in <i>substance</i>, but in <i>signification</i>.</p>
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And so again to *Bonifacius* (*Epist. xcvi. or xxiii.*) St. Augustine writes:—

<p>Si enim sacramenta quandam similitudinem earum rerum, quarum sacramenta sunt, non habent, omnino sacramenta non essent. Ex hac autem similitudine plerumque etiam ipsarum rerum nomina accipiunt.</p>	<p>For if sacraments had no resemblance to those things of which they are sacraments, they would cease to be sacraments. And because of this resemblance they generally receive the names of the things which they sacramentally represent.</p>
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Thus it was that the early Fathers habitually called the

Eucharistic symbols by the names of the Heavenly gifts which they symbolised. The error of transubstantiation being yet unheard of, it never occurred to them (as we have already observed) that they could be misunderstood. It seemed to them perfectly natural to use the same name for the consecrated Bread which the Lord Himself had given it. "Non enim Dominus dubitavit dicere, Hoc est Corpus Meum, cum *signum* daret corporis Sui," as St. Augustine says;<sup>1</sup>—"Panem Corpus Suum appellans," as Tertullian had before said;<sup>2</sup>—"Honouring the visible symbols with the title of Body and Blood," as Theodoret expresses it.<sup>3</sup>

So completely habitual to them was this language that St. Cyprian (in the 63d letter alluded to above) urges the necessity of the Lord's cup consisting of wine and water mingled, on the ground that *the Lord's Body* consisted of *flour and water* kneaded together.

Calix Domini non est aqua sola	Water alone, or wine alone,
aut vinum solum, nisi utrumque	cannot constitute the Cup of the
sibi misceatur; quomodo nec	Lord, unless they be mingled
<i>Corpus Domini</i> potest esse farina	together; even as flour alone or
sola, aut aqua sola, nisi utrumque	water alone cannot make <i>the</i>
adunatum fuerit et copulatum, et	<i>Lord's Body</i> , unless they be
panis unius compage solidatum.	joined and united, and kneaded
	into the consistency of bread.

Just as our English forefathers used to give the name of *Housel*, in their common speech, to the bread used in the Eucharist; so the Christians of the early times called it habitually *Corpus Domini*, or *Corpus Dominicum*.

This is the key to a hundred passages, such as the above, in the writings of the Fathers.

II. But there is another caution no less urgently needed. And it is this—*not to be content with extracts*, but always to *ask to see the context*.

<sup>1</sup> Aug. *contra Adimantum*, xii.

<sup>2</sup> Tertull. *adv. Jud.* 10.

<sup>3</sup> Theodoret, Dial. i., quoted by Bishop Harold Browne, *Art.* xxviii.

generation. If we were incorporeal beings, Christ would have bestowed His gifts upon us in their naked incorporeal essence. But since the soul is bound up with a body, Christ bestows His spiritual gifts in outward and visible signs (*ἐν αἰσθητοῖς τὰ νοητὰ παραδίδωσι*). This ought to content us : how many a one says, "Oh that I could have seen His form, and countenance, and vesture !" Lo (in these mysteries) thou seest Him, touchest Him, eatest Him !—And then follows the rest of the passage. But how abundantly plain has the context made it that he is speaking of a *mental vision* and a *spiritual contact*, vividly symbolised, to help the infirmity of our faith, by these outward and visible emblems,—emblems to be treated with profoundest reverence for the sake of the reality which they symbolise.

Such is the whole passage, in substance,—impassioned indeed and declamatory, and clothed in language which we (with the danger of the Tridentine heresy before our eyes) could not safely use. But how clear it is, when the extract is replaced in its context, that Chrysostom's real meaning is far more in harmony with *Anglican* than with *Roman* Eucharistic doctrine.

We may sum up these notices of the Eucharistic doctrine of the early Fathers by saying that they habitually used the phrase "*the Lord's Body*" in three senses, and we must be careful to distinguish these several meanings of the phrase in reading what they have written :—

1. The Lord's Body, *natural*, once crucified for us, now glorified in Heaven, our spiritual food in the Eucharist. See Athanasius, p. 346, *supra*.
2. The Lord's Body, *symbolical*—viz. the consecrated bread of the Eucharist. See Cyprian's words, p. 349, *supra*.
3. The Lord's Body, *mystical*—viz. the Church, with which the Eucharist incorporates us, and which (according to St. Paul) the Eucharistic bread also symbolises. See Aug. *Serm.* 227.

GREEK AND LATIN FATHERS QUOTED OR REFERRED  
TO IN THIS VOLUME, IN THEIR CHRONOLOGICAL  
ORDER.

	PAGES
 CLEMENT OF ROME.—The undoubted author of an Epistle to the Corinthians, bound up with the Alexandrine MS. of the Greek Bible. The Epistle appears to have been written from Rome about A.D. 95. It is an exhortation to concord, interwoven with examples and general maxims. Hermas, the author of <i>The Shepherd</i> , implies that Clement was living when he wrote (A.D. 140?). But Eusebius assigns to him an earlier date, saying that he died A.D. 100; if so, he may be the Clement mentioned by St. Paul, as one of his “fellow-labourers whose names are in the Book of Life” (Philip. iv. 3).	
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 IGNATIUS.—The undoubted author of seven Epistles, six addressed to various Churches, one to Polycarp, written on his journey from Antioch (of which he was Bishop) to Rome, where he suffered martyrdom, A.D. 107 (or, according to Bishop Pearson, A.D. 116). Whether the Syriac version or the <i>shorter</i> Greek recension most truly represents the original text, is doubted. The <i>longer</i> recension is by a later hand.	
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Anonymous Epistle to DIOGNETUS; two fragments of an eloquent Christian writer, who speaks of himself as a disciple of the Apostles, early in second century.	
On the Atonement . . . . .	271
JUSTIN MARTYR.—A Greek philosopher, born about A.D. 100; resided at Flavia Neapolis, near the ancient Sichem. Learning nothing satisfactory from the philosophies of Greece, he met at last an aged man on the sea-shore, who brought him "to the Gates of Light." The insurrection of Bar-Cochab (A.D. 132) drove him from Samaria. At Ephesus he held his <i>dialogue with the Jew Trypho</i> , proving that Jesus is the Messiah of the Old Testament; and at Rome he presented his First Apology to Antoninus Pius, and his Second to Marcus Aurelius. He was beheaded, A.D. 164, for refusing to sacrifice to the gods.	
His comment on Christ being made a curse, Gal. iii. 13	270
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IRENÆUS.—A native of Asia-Minor, and in his youth a disciple of the venerable POLYCARP, who was burnt in the amphitheatre of Smyrna about A.D. 167. We first hear of Irenæus as a presbyter of Lyons, and the bearer of a letter to Eleutherus (Bishop of Rome) during the great persecution at Lyons and Vienne (A.D. 177). At Rome he encountered the Gnostics, who had seduced his old fellow-student Florinus from the faith. On his return to Lyons he succeeded the martyr Pothinus as Bishop, and composed his <i>Refutation of the Gnostics</i> , of which five books have been preserved, mostly in a Latin version. Martyred about A.D. 202.	
On the Redemption of Man . . . . .	274
On the Continuity of the Ministry . . . . .	321
On the Eucharist . . . . .	328
CLEMENT OF ALEXANDRIA.—By far the most learned of the Fathers of the second century. A disciple of Pantænus. When Pantænus went on his mission to India (A.D. 188), Clement succeeded him as head of the Catechetical	

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School of Alexandria, and then or later took priest's orders. To avoid the persecution under Septimius Severus he fled to Cappadocia, leaving the care of the school to his young pupil ORIGEN. He died about A.D. 216. In his *Protrepticon*, or *Exhortation to Gentiles*, in his *Pedagogue*, and in his *Stromata* (or *Miscellany*), he seeks to show how the Logos has been in all time working in men's minds and leading them to the truth.

On the difficulty of *demonstrating* the existence of God 249

**TERTULLIAN.**—Born at Carthage; flourished, according to Jerome, in the reigns of Severus and Caracalla (A.D. 193-216); converted to Christianity in mature life. The first *Latin* Father; wrote against the Gnostics. He had a fiery rugged nature; and in later life adopted the fanatical views of the Montanists; but none ever embraced Christianity with more ardour, or defended it with more impetuous eloquence. He died about A.D. 220.

The Soul's Testimony to God . . . . .	243
On the Church . . . . .	323
On the Eucharist . . . . .	337

**ORIGEN.**—Born at Alexandria A.D. 185; educated as a Christian by Leonides his father, who died a martyr; succeeded his master, CLEMENT, as catechist, when only 18 years of age; retired to Cappadocia and Palestine, and there completed his laborious Commentaries on Scripture, and his more speculative works, which the Church has declined to accept as strictly orthodox. He was imprisoned in the Decian persecution, and died A.D. 254.

Misled the Church into the idea that Christ paid a *ransom* to the Evil One . . . . . 279, 300, 304

**CYPRIAN.**—Born A.D. 200; a lawyer of Carthage; converted A.D. 246; made Bishop of Carthage A.D. 248; died A.D. 258. During the Decian persecution, being driven into exile, he directed and encouraged his flock by a series of Epistles, which are of the deepest interest,

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treating mostly of matters of discipline. He read daily the writings of Tertullian, and used to call him his teacher.	
His Epistle on the Mixed Chalice. . . . .	341, 349
EUSEBIUS.—Born A.D. 270, in Palestine ; influenced by the writings of Origen in his two great theological works, the <i>Præparatio</i> and <i>Demonstratio Evangelica</i> . Bishop of Cæsarea 313. He was a personal friend of the Emperor Constantine, and from courtly influences and want of moral courage adopted Arian opinions. His invaluable <i>Church History</i> comes down to the eve of the Council of Nicæa.—Died A.D. 340.	
On the vicarious sufferings of Christ . . . . .	279
ATHANASIUS.—Born at Alexandria A.D. 296 ; diminutive in stature but of singular beauty. In his boyhood he had attracted the attention of the aged Bishop Alexander, who made him archdeacon, and took him to the Council of Nicæa (A.D. 325), where his intellectual power and unflinching courage placed him at the head of the Homousian party. On his return he became Bishop of Alexandria. Ten years later he was banished to Treves by the Arian faction. On his return in 349 the whole population of Alexandria poured forth to receive him. Through a long life he fought the battle of the faith, at times single-handed, against the Arian heresy. He died A.D. 373.	
Argument from design for God's Existence . . . . .	243
Doctrine of Christ's Divinity . . . . .	32, 254
Doctrine of the Incarnation and Atonement . . . . .	282, 293
Doctrine of the Eucharist . . . . .	131, 346
CYRILL OF JERUSALEM.—Born about A.D. 315. Bishop of Jerusalem when Julian the Apostate was endeavouring to rebuild the Temple ; died about A.D. 386. His <i>Catechetical Lectures</i> were written in his youth.	
Expressions about the Eucharist apt to be mistaken . . . . .	347
GREGORY OF NYSSA, a younger brother of BASIL. Both	

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were Cappadocians, and both Bishops; Basil of his native place *Cæsarea*, Gregory of *Nyssa*. Basil died at the age of 50 (A.D. 379). Gregory lived to see their joint-labour in vindication of the doctrine of the Holy Ghost crowned by the Council of Constantinople, A.D. 381.

His incautious language reprehended by Hooker . . . 255  
 Misled by Origen respecting the *Ransom* . . . 300, 304

GREGORY OF NAZIANZUS, the cousin and friend of the preceding Fathers, and like them a Cappadocian, succeeded his Father as Bishop of Nazianzus. Afterwards Bishop of Constantinople. Poet and orator and theologian. Died in retirement A.D. 390.

His protest against the idea of a payment of a Ransom to the Evil One . . . . . 66, 168, 303

AMBROSE.—Born A.D. 340, died 397. Chosen Bishop by the Christians of Milan when only a Catechumen. Forbade the Emperor Theodosius to enter his Cathedral until he had repented of his cruelty in a great slaughter. He is said to have composed the *Te Deum* on the occasion of St. Augustine's baptism.

His language about the Eucharist liable to be misunderstood . . . . . 347

CHRYSOSTOM.—John, a convert and presbyter of Antioch, where his earlier sermons were delivered. Made Bishop of Constantinople at the age of 50 (A.D. 397). Commentator and preacher; surnamed Chrysostom (the golden-mouthed) because of his surpassing eloquence.—He incurred the displeasure of the Empress Eudoxia, and died in banishment A.D. 407.

His language respecting the Eucharist liable to be misunderstood . . . . . 344, 349

JEROME, or HIERONYMUS.—Born at Stridon, spent some years with Gregory Nazianzen at Constantinople, and then with his friend Damasus, Bishop of Rome. Retired

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to Bethlehem, and there, in seclusion, devoted himself to the translation of the Scriptures, his version being the foundation of the <i>Vulgate</i> . He died at the age of 78, A.D. 420.	
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AUGUSTINE.—The brilliant scholar of Carthage, born A.D. 354. Reclaimed from his wayward courses by the prayers of his mother, Monica, who lived to see him baptized at the age of 33 by Ambrose, Bishop of Milan. Became Bishop of Hippo, near Carthage, A.D. 395.—Died A.D. 430. The most voluminous and perhaps the greatest of the Church's Writers.	
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